THE

MONTHLY JOURNAL.

VOL. IV.] BOSTON, JULY AND AUGUST, 1863. [Nos. 7, 8.

THIRTY-EIGHTH ANNIVERSARY OF THE AMERICAN UNITARIAN ASSOCIATION.

THE THIRTY-EIGHTH ANNIVERSARY of the Association was celebrated on Tuesday, May 26, 1863, at the Arlington-street Church, Boston.

BUSINESS MEETING.

The business meeting was held in the vestry of the church at nine o'clock, A.M.; the President, Rev. Rufus P. Stebbins, D.D., of Woburn, in the chair. The Secretary read the records of the last Annual Meeting; and then read, by request of the Treasurer, the votes recently adopted by the Executive Committee, authorizing the Treasurer to make up his Annual Statement to April 29, and authorizing the President to appoint two members of the Association to audit the Treasurer's accounts, whose Report should be presented at the Annual Meeting.

The Treasurer, CHARLES C. SMITH, Esq., then read the following as his Statement for the eleven months ending April 29:—

Dr. TREASURER'S

1862.			
May 31.	To Balance per account rendered to date		$2,112.15
1863.			
April 29.	To Amount of Receipts on sundry accounts; viz., —		
	DONATIONS:		
	From sundry persons and societies, for the general objects of the Association	$3,056.03	
	To be applied to the distribution of Books and Tracts	10.00	
	From the Executors of the late George Callender, on account of his bequest	400.00	
	From the Administrator of a "Deceased Friend"	1,000.00	
	From the Executors of the late J. Henry Kendall, to constitute a fund "for the Relief of Feeble and Necessitous Unitarian Societies" . .	2,000.00	
			6,466.03
	ARMY FUND:		
	Amount specially contributed for this object . .		2,127.80
	INDIA MISSION:		
	Amount specially contributed for this object . .		148.30
	PHILIP GANGOOLY:		
	Amount directed to be paid over to him . . .		46.10
	MEADVILLE THEOLOGICAL SCHOOL:		
	Amount received in aid of this Institution . .		160.00
	MONTHLY JOURNAL:		
	Received from subscriptions and sales		2,243.80
	MERCHANDISE:		
	From sales of Books and Tracts		469.00
	EXPENSE:		
	For sale of old Furniture, &c.		33.17
	INVESTMENT:		
	Amount received on this account		1,850.00
	Income of General Fund		623.21
	" " Graham Fund		609.00
	" " Perkins Fund		510.00
	" " Lienow Trust-fund		206.20
			$17,604.26
April 29.	To Balance brought forward		$1,651.45

The invested funds held by the Association are the following: —

General Fund	$12,400.00
Perkins Fund	8,000.00
Kendall Fund	2,000.00
Lienow Trust-fund	3,260.00
	$25,660.00

The amount of appropriations made, but not yet called for, exclusive of the cost of sustaining the India Mission, is as follows: —

For the Army Mission	$600.00
In aid of the Society at Athol	50.00

STATEMENT. Cr.

1863.

April 29.	By Amount of Payments on sundry accounts; viz., —	
	FEEBLE SOCIETIES AND HOME MISSIONS:	
	Amount paid for these objects	$1,088.00
	AID TO THEOLOGICAL STUDENTS:	
	Amount paid to Students at Meadville . $260.00	
	" " " " " Cambridge, 250.00	
		510.00
	MEADVILLE THEOLOGICAL SCHOOL:	
	Amount paid toward the cost of primary instruction, &c.	310.00
	ARMY FUND:	
	Cost of Books and Tracts for distribution in the Camps and Army Hospitals	1,571 21
	INDIA MISSION:	
	Amount paid on this account	1,526.25
	MONTHLY JOURNAL:	
	Cost of paper, printing, &c.	2,698.55
	EXPENSE:	
	For rent of Office, salary of Secretary, &c. . .	1,651.91
	PHILIP GANGOOLY:	
	Amount transmitted to him	46.10
	WILLIAM ROBERTS:	
	Amount transmitted to him	6.00
	GENERAL FUND:	
	For stocks and bonds purchased on this account,	3,900.00
	KENDALL FUND:	
	For stocks and bonds purchased on this account,	2,000.00
	INTEREST:	
	For premiums and accrued interest on stocks and bonds purchased for permanent investment	438.59
	INCOME OF LIENOW TRUST-FUND:	
	Amount paid to the Treasurer of the Benevolent Fraternity of Churches	206.20
	By Balance carried to New Account	1,651.45
		$17,604.26

BOSTON, April 29, 1863.

E. and O. E. CHARLES C. SMITH, *Treasurer.*

BOSTON, May 20, 1863. — The undersigned, appointed, under the authority of a vote of the Executive Committee of the American Unitarian Association, to audit the Annual Statement of the Treasurer, as made up to April 29, 1863, have attended to that duty, and report, that it is correctly cast and properly vouched; that the cash balance in the Treasurer's hands on that day was $1,651.45; that the funds held by him on account of the Association were the General Fund, amounting to $12,400; the Perkins Fund, amounting to $8,000; the Kendall Fund, amounting to $2,000; and the Lienow Trust-fund, amounting to $3,260; and that satisfactory bonds and certificates for the same were exhibited to us, according to the annexed schedule.

H. P. KIDDER.
CHAS. H. BURRAGE.

The Report of the Auditing Committee was read by the Secretary.

As the Treasurer's Report was made up for eleven months, he presented, at the request of Rev. L. J. LIVERMORE of Lexington, a comparative estimate of the income for the entire year. The receipts last year were $11,618.95. During the eleven months included in the Statement, $15,492.11 had been received; but from this amount $1,850 should be deducted, which had come into the treasury in consequence of the payment of two notes held on account of the Association. This would leave the receipts from donations, &c., for the last eleven months, $13,642.11, against $11,618.95 for the twelve months ending May 31, 1862. Thus far, during the month of May, over $1,000 had been contributed.

In reply to a question asked by GEORGE MERRILL, Esq., of Boston, as to the probable effects on the receipts of the Association, if contributions made during the month of May were not included in the Treasurer's Report as presented at the Annual Meeting of that year, the Treasurer explained that a statement in detail of every contribution received could not be made in the Annual Report; but that it had long been the custom to publish an acknowledgment of every donation, from individuals as well as societies, in the "Monthly Journal." In this way, all sums received during the month of May would be duly acknowledged in the next number of the "Journal."

The Treasurer's Report was then adopted.

The TREASURER then offered the following resolution, remarking that, by its adoption, the Treasurer's Statement could be made up to a fixed date, be regularly and promptly audited, and the Auditors' Report be presented with the statement to the Association: —

Resolved, That the votes passed by the Executive Com-

mittee on the 20th of April, which are in the following words, to wit, —

Voted, That the Treasurer be, and he hereby is, authorized and requested to make up his Annual Statement to the 29th instant;

Voted, That the President be, and he hereby is, authorized and requested to appoint two members of the Association to audit the Treasurer's accounts as thus made up, and that their Report be presented at the Annual Meeting of the Association in May next;

Voted, That the financial year shall hereafter extend from the 1st of May to the 30th of April next ensuing, both days inclusive, —

be, and they are hereby, approved.

This resolution was unanimously adopted.

A Committee to nominate officers for the coming year was then appointed by the Chair, consisting of Rev. EDWARD B. HALL, D.D., of Providence, Rev. LEONARD J. LIVERMORE of Lexington, and Rev. EDWARD C. TOWNE of Medford.

On motion of Rev. L. J. LIVERMORE, it was voted, that the system adopted two years ago, of electing a layman to the office of Secretary, be continued another year.

The PRESIDENT stated that the By-laws made it necessary for the Association to take action in regard to the Secretary's salary; but its amount, within certain prescribed limits, had often been left to the Executive Committee.

On motion of Rev. SOLON W. BUSH of Medfield, the Executive Committee were authorized to fix the salary of the Secretary for the ensuing year at a sum not exceeding fourteen hundred dollars.

Rev. Dr. HALL, of the Nominating Committee, then presented the following list of officers, who were elected

by ballot, receiving the unanimous vote of the meeting: —

EXECUTIVE COMMITTEE.

Rev. Rufus P. Stebbins, D.D.	*President.*
Hon. Charles G. Loring, Hon. Frederic W. Lincoln, Jun.,	*Vice-Presidents.*
Mr. George W. Fox	*Secretary.*
Charles C. Smith, Esq.	*Treasurer.*

Rev. Fred. H. Hedge, D.D.	Rev. Frederic Hinckley.
Rev. Jas. Freeman Clarke.	Rev. Samuel H. Winkley.
Rev. Charles H. Brigham.	Rev. John F. W. Ware.
Rev. William Newell, D.D.	Warren Sawyer, Esq.
Rev. Samuel Barrett, D.D.	Charles E. Norton, Esq.

Rev. William G. Eliot, D.D.	St. Louis, Mo.
Rev. William O. White	Keene, N.H.
Rev. Samuel Osgood, D.D.	New York.
Rev. George W. Hosmer, D.D.	Buffalo, N.Y.

The following resolution, offered by Rev. Edward E. Hale, of Boston, was then adopted: —

Resolved, That the President be, and he hereby is, authorized to appoint two members of the Association to audit the Treasurer's accounts for the year ending April 30, 1864.

The meeting then adjourned to the church, to listen to the Annual Report of the Executive Committee, and addresses from the gentlemen invited to speak on the occasion.

PUBLIC MEETING.

The public anniversary meeting was held in the church, commencing at a quarter-past ten o'clock.

Prayer was offered by Rev. Alonzo Hill, D.D., of Worcester; which was followed by an anthem from the choir. The Secretary then read the following as the —

THIRTY-EIGHTH ANNUAL REPORT OF THE EXECUTIVE COMMITTEE.

It is the purpose of your Committee, in the present Report, to cover a period of eleven months only, — from June 1, 1862, to May 1, 1863. This course is rendered necessary by the change made in the financial year of the Association. At our April meeting, in accordance with the recommendation of the Finance Committee, to whom the subject had been previously referred, the Treasurer was authorized to make up his Annual Statement to the 1st of May; and it was further voted, that the financial year hereafter should commence on that date. The reason for this change seemed so conclusive, that the plan was adopted by a unanimous vote; and we feel confident that our action in the matter will also receive the unanimous approval of the Association.

Financial Condition.

Again our anniversary finds the country in the midst of a terrible war: but again we, as an Association, have cause to congratulate each other on the success which has crowned our efforts; to thank God for unexpected prosperity. This gratifying fact, so far as it relates to our financial condition, a very few words will make evident.

The total receipts, as stated in our Treasurer's Report, have been, for the *eleven* months, $13,642.11. From last year's Report, it appears that, in *twelve* months, they were only $11,618.95; and yet last year was considered, in view of the condition of the country, a remarkably successful one. During these eleven months, there have been received for "Monthly Journals," as donations for general purposes, for the Army Fund and India Mission, $7,585.43. Adding to this the amount received for the

same purposes during the present month, we find the total for the year to be $9,264.21. Last year, for these objects, the sum of $8,344.41 was received; the year before, $7,620.06. Last year, a hundred and twenty different societies contributed to the Association for one or more of its objects; and the previous year, a hundred and nine. Since the last Annual Meeting, or for the twelve months ending with yesterday, a hundred and twenty-nine societies have thus contributed to our funds. These facts certainly show, that, so far as our receipts are concerned, there is good cause for encouragement.

Division of Labor.

The work of the Association has been conducted on a plan very similar to that of last year. The duties of the Secretary and Treasurer have remained essentially the same; and, for the performance of the rest of the labor, the Board, as then, has been divided into Subcommittees. But, in addition to the five Committees of last year, on Finance, India Mission, New-England Correspondence, Western Correspondence, and Aid to Theological Students, it was thought best to appoint another, consisting of seven members, whose duty it should be to take charge of the "Monthly Journal" and all other matters connected with the books and tracts. After a year's experience, we are well satisfied with the present plan for conducting the business of the Association, and see no necessity for any change.

Appeal to Parishes.

The amount of good an Association like ours can do, depends, in a great measure, on the amount of money which comes into its treasury; and thus the collecting of funds is very properly considered an important duty of its Executive Committee. Before proceeding further, there-

fore, it will be well to state what efforts have been made to induce societies to contribute to the Association.

This subject early in the year engaged our attention, and, at one of our first meetings, was referred to the Finance Committee, with instructions to prepare an appeal suitable to be sent to parishes. Such an appeal was written, was adopted by the Board, and then, in January last, was sent to every society in the denomination. It stated briefly the objects for which money was needed, and earnestly asked for a contribution the present year, and for a regular yearly contribution hereafter. This document was accompanied by a circular to the pastor, calling attention to the plan proposed the year before, and asking him, if that plan had not already been acted upon by his society, in presenting the present appeal, to urge them to adopt it; at least, so far as to promise us a regular, annual contribution.

Your Committee fully realize that the all-important thing to be done to increase the funds of the Association is to induce parishes to give something every year; to induce them to make the annual collection for its benefit one of their established institutions. But we also realize, that to bring all the societies of the denomination into such a connection with the Association is too great a work to be done either easily or quickly. If each year shows some sure progress towards this result, we need not be discouraged. Since the last Annual Meeting, there has certainly been such progress.

Annual Members.

At one of our first meetings, a subject was considered, to which we will here ask your attention. Some uncertainty had arisen in regard to what constituted a person an Annual Member of the Association. The By-laws

provide that the payment of a dollar makes a person a member for a year. The Executive Committee, when the tracts began to be issued, decided that a member should be entitled to a copy of every tract. This was as it should be. A person paid his dollar to make himself a member, had his name duly entered on the list of members, received his certificate, and then took the tracts as something to which the membership entitled him. But afterwards the "Quarterly Journal" was substituted for the tracts, and then the "Monthly" for the "Quarterly;" and gradually the matter of membership became of secondary importance, or was lost sight of altogether. Where the subject was taken into consideration at all, it was supposed that every subscriber to the "Journal" was an Annual Member.

Your Committee decided that this matter ought to be more definitely fixed; and the best way to remedy the difficulty seemed to be to go back to first principles. We therefore published, in the "Monthly Journal," a statement to the effect, that, to constitute a person an Annual Member, the dollar must be paid for that express purpose, but that all members were entitled to a copy of the "Journal." The result of this announcement has been that seventy-one persons have already made themselves members, had their names duly entered as such, and have received certificates of membership.

We propose now briefly to state what has been done, during the eleven months covered by our Report, with the funds intrusted to us, to carry out the objects of the Association. Such a statement will also show for what purposes funds are needed the coming year; as it is not likely, while this war lasts, that any new plans will be adopted.

India Mission.

The same amount has been spent for the support of the India Mission as last year, though our missionary has been, during the whole time, absent from his work. The reasons for this we will now state.

Soon after Mr. Dall's return to Calcutta from England, after the ineffectual attempt to reach this country mentioned in the last Annual Report, he received an offer of a passage to America at half the usual cost. Finding he could leave his School of Useful Arts in charge of faithful and competent teachers well qualified to conduct it successfully during his absence, he decided, with the approval of the Mission Committee at Calcutta, to make another effort to visit his native land. On the 10th of April, 1862, he left India; and, on the 31st of the following August, arrived in Boston.

At a special meeting of your Committee, held soon after Mr. Dall's arrival, it was decided, "in view of his long and faithful services in India," to allow him a vacation, with permission to remain in this country until the 1st of the following April. The whole subject of Mr. Dall's relations to the Association, past and future, was then referred to the Committee on the India Mission, who gave it a careful and thorough investigation. The result was the adoption, at the February meeting of the Board, of the following resolution: *Resolved*, That we recognize the earnest, Christian spirit and zeal with which Mr. Dall has labored in India during the past seven years; and we hereby agree to continue him as our missionary for at least two years from Nov. 15, 1863.

Mr. Dall left for Calcutta on the 25th of last month, having been delayed beyond the time fixed for his departure by the death of his father; but, as he returned by the

overland route, he will reach his work even sooner than if the original plan had been carried out. Our missionary goes back to his work in India with the same strong faith in its importance which he has always felt, and as earnestly determined as ever to give to the mission his whole heart, soul, mind, and strength. Such faith and such zeal must surely bring to his labors the reward of success.

The Association is pledged to support Mr. Dall for at least two years. To do this the coming year, at the present high rate of exchange, will require not less than two thousand dollars. We trust the friends of the India Mission will see to it that this amount is contributed.

Home Missions.

Our home missionary work has been interfered with this year, even more than last, by the war; so that there is very little to report on this subject. Rev. William H. Fish has continued his labors in Central New York, and has distributed a large number of the books and tracts of the Association; and Rev. John S. Brown has done a similar work in the neighborhood of Lawrence, Kan. Beyond this, none of our funds have been used for home missions. Another year, it is to be hoped more will be accomplished in this important department.

Feeble Societies.

It gives us great pleasure to state, that we have not been obliged, as last year, to refuse, for want of means, any applications for aid from feeble societies. Nine have been helped, located in the following places: Athol, Montague, Tyngsborough, Warwick, and Westford, Mass.; Brunswick, Me.; Trenton, N.Y.; Austinburg, O.; and Kalamazoo, Mich.

During the coming year, in the opinion of your Committee, the number of feeble parishes will greatly increase; and not only will the calls for such aid be more frequent, but also more pressing, and for larger sums than ever before. Such, it seems to us, must be an effect of the present war; an effect, we fear, which will last for many years.

There is hardly a parish in New England, of any denomination, which has not sent into the army some of its best members, — members who liberally contributed to its support. While such men are away, the parishes suffer: some of them will never return, and for years their loss will be felt. Many of the young men, who, had it not been for this war, would soon have taken their fathers' places, and become the pillars of our churches, are now filling soldiers' graves on Southern battle-fields.

While from this cause our societies become poorer, the cost of sustaining preaching in many of them cannot be lessened; for where a poor country minister has been obliged in ordinary years to practise the most rigid economy, in order to obtain for himself and family the mere necessaries of life, he can hardly be expected at such a time as this, with food, clothing, and fuel at their present high prices, to submit to a reduction of salary. Thus many parishes will lose the services of faithful and beloved pastors; and many church-doors will be closed, perhaps for years, or never to be opened again to admit a Unitarian congregation, unless aid can be furnished by this Association.

In this connection, we wish to call attention to the fact, that, within a few weeks, the Association has received a bequest of $2,000 from the late J. Henry Kendall, of Leominster; the income of which, as provided in his will, is to be used for the relief of necessitous Unitarian societies. It is,

we believe, the first bequest ever made to the Association for this object; and it could not have come at a more appropriate time, — at a time when more needed. The example of Mr. Kendall is a most excellent one; and we earnestly hope some of the wealthy friends of the Association and of Liberal Christianity will profit by it, and do their part towards increasing the fund for feeble societies: it can hardly be made too large.

Aid to Theological Students.

The entire income of the Perkins Fund for the present year, amounting to $510, has been appropriated under the direction of the Committee on Aid to Theological Students. Of this sum, $260 have been intrusted to President Stearns, of the Meadville School, for distribution among the needy students under his charge; and $250 have been either loaned or given to five students connected with the Divinity School at Cambridge. We have also been able to send to Meadville an additional amount through the generosity of the same ladies who have contributed for several years for this object. The sum of $100 has been appropriated, as for four years past, towards the support of the Preparatory Department of this school. If our fund for aiding theological students were double what it is now, every dollar of the income could be profitably spent.

Monthly Journal.

In giving an account of our publications, we first ask attention to a few remarks concerning the "Monthly Journal."

At the commencement of the year, Mr. Clarke, who for two years had been its sole editor, and, it might almost be

said, its sole contributor, asked to have some arrangement made which would relieve him of a part of his labor. To accomplish this object, the following plan was adopted: Mr. Clarke was to continue to act as editor, and furnish one-half the matter needed for each number; the remainder of which was to be provided by members of the Committee on Publications. The "Journal" has thus been conducted without expense to the Association; neither the editor nor the contributors receiving any compensation for their services.

It is hoped and expected, that, by a plan similar to the one just mentioned, Mr. Clarke will be retained as editor another year.

The "Journal" has been sent, since the 1st of January, to a hundred and fifty-seven societies, — seven more than last year. Some of these societies have paid a regular subscription, in addition to their annual collection; but most have received it in return for a single contribution to our funds, according to the offer made by the Committee of last year.

We wish to remind parishes obtaining their "Journals" in this way, that, at the present high price of paper, every copy issued costs fifty per cent more than it did a year ago; and, consequently, that there must be a proportionate increase in their contributions, if they desire to give the Association the same amount as then for general purposes.

Books and Tracts.

We have distributed gratuitously, during the eleven months, two thousand three hundred and nine bound volumes, mostly our own publications. About a thousand of these were an edition of "The Discipline of Sorrow," by Rev. Dr. Eliot, printed expressly for circulation in the

army hospitals, and in a form suitable for that purpose. Those who have read this admirable work, will, we are sure, testify that, in publishing it, we acted wisely.

A copy of each of the publications of the Association has been given to seven libraries, — three connected with liberal Christian unions, in North Chester, Vt., St. Stephen's, N.B., and Loudon Ridge, N.H., — formed on the plan proposed some years since in our "Monthly Journal." The others were the Library of the American Baptist Historical Society, Philadelphia; Redwood Library, Newport, R.I.; and the General Theological Libraries in Boston, and Cincinnati, O. It is with peculiar satisfaction that we contributed our books to the two last-mentioned libraries; for the plan on which they are organized seems to us most excellent, and calculated to effect much good.

A large quantity of our books (three hundred and eighty-three volumes) were sent, several months since, to the Sanitary Commission at Washington, for hospital-libraries, where we have reason to believe they have done good service.

Some two hundred volumes have been put into the hands of our missionary, Rev. William H. Fish, of Vernon, N.Y., for distribution in that region; and about the same number have been intrusted to Rev. Robert Collyer, of Chicago, Ill., for a similar purpose.

Of our First Series of Tracts, we have circulated gratuitously about nineteen thousand five hundred; ten thousand of which were the two entitled "How to spend a Day," and "How to spend Holy Time," by Henry Ware, jun. These excellent, practical tracts seemed to us admirably adapted to the wants of soldiers; and so an edition of five thousand of each was printed, every copy of which has been disposed of. We doubt not, fifty thousand more of each of these could be used to good advantage.

Army Fund.

It seems to your Committee that nothing can so fitly close this Report as an account of the use made of the Army Fund, which appears to us second in importance to no work we have undertaken.

We have received for this object $2,127.30; more than half of which — $1,321.77 — was obtained by one of our number, Mr. Ware, in response to an appeal made by him, in behalf of the fund, in fourteen different places. With this money, the good work so well begun last year, of providing reading for the soldiers, has been continued with greatly increased success. Over 113,000 of the Army Tracts have been distributed, — nearly double the number of last year.

Early in the year, our attention was called to the great need of tracts suited to the wants of sick and wounded soldiers. We had already provided reading for those in active service, fitted to make them earnest, faithful, and brave, and to give them right views of the great struggle in which they were engaged: but now many battles had been fought; disease in its various forms had been busily at work; and thousands of these soldiers were lying weak and suffering in the hospitals, needing words of cheer and comfort. To meet this want, two new tracts were issued: "The Home to the Hospital," by Rev. John F. W. Ware; and "A Letter to a Sick Soldier," by Rev. Robert Collyer. That they are suited to the work for which they were designed, we know from the testimony of those best qualified to give an opinion, — the sick and wounded soldiers themselves. Of these two tracts alone, we have circulated over 55,000.

Recently, another tract has been added to the series, — "An Enemy within the Lines," by Rev. S. H. Winkley.

This is a plain talk on the vice of profanity, so fearfully prevalent everywhere in the army, from privates up to major-generals; and cannot be too widely distributed.

It was found that the imprint of the Association interfered seriously with the circulation of our tracts in some important localities, especially in hospitals; and so, as our object was not to gain credit for the American Unitarian Association, but to do the greatest possible good to the soldiers, our imprint has been omitted from a part of those issued. In this way, we have been able to send to the army five thousand copies each of "The Home to the Camp," and "The Home to the Hospital," through the agents of the American Tract Society.

"The Soldier's Companion," which was originally prepared in great haste to meet an immediate demand from regiments just entering the field, has been much improved by the addition of new tunes and hymns, especially of hymns adapted to soldiers in the hospitals, whose wants were not considered in the hurry of its first preparation. Of this work, we have printed three editions of five thousand each, most of which have been distributed.

Our army publications have been very widely scattered. Twenty-four chaplains have received directly from us all the tracts they could use in their regiments, and eighteen chaplains a full supply of the "Companion;" and a great many others have obtained both of these indirectly, of which we have no record. We have sent large quantities of the tracts, together with "Companions," to the Sanitary Commission at New York, Washington, Newbern, N.C., Louisville, Ky., Evansville, Ind., and St. Louis, Mo.; and to hospitals and regiments at Baltimore, Annapolis, and Frederick, Md.; Philadelphia, Penn.; New Orleans, La.; Suffolk, Va.; and other places, too numerous to mention here. Wherever these publications have gone, they have

met with a hearty welcome. From all sorts of people, — from chaplains and nurses, from officers and privates, from persons connected with every religious sect, — we have received most emphatic testimony to their worth and usefulness.

We have thus done something towards providing the army with good, religious reading; but very little has been effected, when compared with what might and ought to be done. Many new tracts should at once be issued; and tens of thousands more of the old ones, especially those for the hospitals, be printed and distributed. The Committee for the coming year can easily use all the funds which the friends of the Association will furnish.

One thing more has just been effected in this army department, which we are sure will receive the hearty approval of every member of the Association. At a special meeting of your Committee held for the purpose, March 23, Rev. William G. Scandlin was appointed the missionary of the Association, to labor among the soldiers in the Army of the Potomac in all ways in which a Christian minister, patriot, and man could make himself useful.

On the 5th of May, Mr. Scandlin started for the field of his labors, and fortunately reached Falmouth just as the army returned from the terrible battles of Chancellorsville and Fredericksburg. There he entered at once upon his work; and that he found enough to do, and did it faithfully and efficiently, no one who knows him will for a moment doubt.

The appointment of Mr. Scandlin was for three months only: but we most earnestly hope, that, at the expiration of this period, he will be induced to receive another appointment, for three years or the war; and thus give himself, as long as he is needed, to a work for which he is pecularly fitted by nature and experience. More than this,

we hope that other men of the right stamp may be found to act as our missionaries in other departments of the army. We are well aware, that to carry on such missions will require a good deal of money; but we cannot for a moment believe that a work like this will be allowed to fail, in so wealthy a denomination as ours, for want of support.

For such purposes, friends, the funds of the Association have been used; and for similar objects your contributions are needed the coming year.

And now, with the earnest hope that this new year may be the most prosperous and useful the Association has ever known, our Report is respectfully submitted.

REMARKS BY THE PRESIDENT.

After the reading of the Report, the President, Rev. Dr. Stebbins, addressed the audience as follows: —

Gentlemen and Ladies of this Association, and Friends of Liberal Christianity, Brothers and Sisters of our Household of Faith, — I congratulate you on the pleasant memories and the encouraging prophecies of this our anniversary gathering. We have come up from our homes, near and distant, — from the thronged avenues of our cities, and the fragrant orchards of our country, from the quiet pursuits of peace, and from the terrible strife of war, — to exchange congratulations, to strengthen our hopes, and to inflame our zeal.

The season of the year is auspicious. We are surrounded with the freshness, with the joy and the prophecy, of early summer. The fountains of the world's life are opened; and from rootlet to spray, from swelling germ to knitted trunk, there are pouring forth the currents which vitalize and mature the tiniest plant and loftiest tree. The fountains of generosity and patriotism are opened as well as those of vegetable life. The voices of cheer and the labors of charity make not only the air tremulous with their music, but are filling storehouse and hospital with needed fruits; so that dying lips breathe their

blessing on the unknown giver, and dying eyes light up with joy at the presence of the helping sisters of mercy. Never before in the history of the nation has a generous charity been so universal, so unstinted. Never before has the heroic self-sacrifice of the very jewels of our households been more lavish. Wealth has heaped the altar with its gifts, and poverty has made the temple fragrant by sharing its loaf with the famishing. The hour of our meeting is auspicious. The place is no less inspiring and prophetic than the season and the hour. The method of our service last year forbade our saying what was in every heart and on every lip when we assembled here. For some years, we had been wanderers. Though welcomed with the utmost cordiality, we still felt ourselves among strangers. We experienced an indefinable yet deeply conscious sense of want. We were pilgrims and sojourners. We had no abiding-place. There was a longing, a yearning, for the old home, — the sacred seats made familiar by years of annual assembling, — where we were born, where we were nursed and nourished into our manhood. We felt, in every fibre of our souls, an orphanage, which no troops of friends, no delicacy, no constancy of kindness, could remove. Our hearts were fainting in the very midst of a garden. Last year it was the impulse of every heart to exclaim, "How amiable are thy tabernacles!" Welcome, then, to this new temple of our faith! It is the most inspiring prophecy of the renewal and spread of that glorious truth, that manly, Christian devotion, which we are assembled to vindicate and promote. The place is symbolical of our faith; aspiring ever to something higher, like its climbing spire. We congratulate this society, and our most worthy and life-long devoted friend, its pastor, on the successful completion and happy occupation of this worthy and significant edifice of our faith. Long, long may it stand, fit symbol of the temple above and of the truth and the spirit which pervade it!

The season of the year, the state of the nation, the place of our holy convocation, make this occasion one of the highest interest to us all. The Report of the Executive Committee, just read by the Secretary, has made you acquainted with our labors and their success. We have not undertaken great things

or many things. We have striven rather to do a little, and to do it well; to do a few things, and see that they were thoroughly done. It is not, indeed, the nature of our faith to be aggressive, importunate, clamorous. We neither strive nor cry, nor is our voice heard in the streets. It is not from any lack of faith that we have been restrained from that activity in the spread of truth which other religious bodies display. We have, the rather, so much faith in the power of truth, and in the good sense of men, that we have been restrained from that activity in its behalf, which any truth, however self-commendatory, needs for its spread; which any good sense of men, however unbiassed and truth-seeking, needs for its direction. We have always been solicitous rather to defend than to extend our position. Our work has been in the manner of the leaven which was hid in the meal, rather than in the manner of him who marches out with ten thousand men against him with the twenty thousand. We are better nurses than surgeons. We think there are quite enough theological amputators; and we have had ample employment in making limbs for such souls as have been mutilated and deformed by poor surgeons. We have preferred to cast our bread on the waters, that it might be picked up by some poor shipwrecked souls, rather than force it into the mouths of those who were already full. We have not assailed churches, divided families and parishes, making work for charity by our warfare. We have aided churches made feeble by the plunder of the marauding parties of others. We have organized new societies only when Christ's sheep were shut out of the fold by cruel shepherds who knew them not. We have ourselves made some advance in theological inquiry, in the pursuit of truth, as well as others. We do not claim to have found all truth; for we believe that "more truth yet will shine out of God's holy word, that more truth will be found in his works." The miners in the rocks always find more than they seek. They dig for gold, iron, coal: they find the handwriting of the Creator on the rock, and his foot-print on the sand; and scholars are deciphering the one, and following the other back into ages so remote, that credulity itself becomes incredulous. Critics, digging roots, following derivations, tra-

cing analogies, interpreting idioms, are revealing to sagacious minds views of the Scriptures and of the race, which, while they amaze us by their strangeness, are yet in the very line of our liberal faith. "Out of the mouth of babes and sucklings" is the truth made known. "The foolish things of the world are confounding the mighty." The simple child of Africa, reading the Bible with the bishop of the proudest church in Christendom, opens that bishop's mind by his inquisitive questions; and Colenso makes the Established Church of England shudder with fear and the dread of change as he gives his honest book to the world. Stanley, who walks on the very verge of heresy, is the chosen companion and chaplain of Albert Edward, the heir to the throne of England. The world of scholars and thinkers is moving in the same direction with us, — some before us, and some behind. As an incorporated body, we do not attempt the work of discovery, — of prospecting for new mines. We, as an Association, till the old fields; we work the old mines; not the oldest, however. We neither sow nor dig after barrenness has taken the place of fertility; rock, of metal. But, as individuals, some of us are in the very fore-front of adventures, climbing mountains, fording rivers, plunging into forests, floundering among bogs; seeking to find, determining to discover, more of God's truth. Some come back roughly handled, empty-handed, torn, haggard, hungry. Some, with glowing faces and open hands, present to us the shining crystals of sulphuret of iron, supposing it to be gold; and upbraid us because we will not accept it as the pure metal. Others come, reverent and bowed, bringing grains of gold in their hard hands; and, dying, point the way to the dark and dismal gorges where the treasures are hid. We move, as an organization, only when we know where the treasures are. We are grateful to the courageous souls who pioneer the way; but we cannot run at every call of "Lo here!" or "Lo there!" All that glitters is not gold; all that seems to be is not truth. As an organization, we must wait till the trumpet gives a certain sound before we can move forward. As individuals, we will be in the fore-front of the scouts who are making the wilderness and mountains ring with their watch-words.

Truth, in its progress, is not like the advance of a straight line, touching no more points of the unknown in its progress than in its rest: it is rather like the expansion of a sphere, which increases the points of outward contact as fast as it increases the amount of its inward contents. It raises more questions than it answers. The more we know of God's infinite truth, the more we shall come into contact with the vast unknown. When man can drink up the ocean, then, and not till then, may he hope to exhaust the truth as it is in Christ Jesus.

And this, too, as I have hinted, is a season of new faith and hope for the nation. Our views of the inherent worth, the sacredness, of human nature, God has compelled men, even statesmen, to see, acknowledge, and regard. I will not trust myself to speak of the bloody visitation in which God has caused even the wrath of man to praise him. The image and superscription of God has been found, and has been acknowledged, upon the souls of the lowliest and the most despised; and the prayer, the agonizing desire, of that great spirit, who transfuses so much of his own soul into this occasion, and which now hovers here, has been answered, yet by means which would have filled him with sorrow.

The season of the year, the place, the occasion, the condition of the country, our own views, and the progress of the truth, — all conspire to make this occasion one of deep and thrilling interest.

But it is more than time for me to close. Pardon me. I have been allured beyond reason and patient endurance. You are waiting in anxious expectancy for other voices, familiar and welcome. Your desires shall be gratified. The Report is now before you for discussion.

Rev. Charles Lowe, of Somerville, then addressed the meeting as follows: —

Mr. President, — I rise to move the acceptance of the Report of the Secretary, and, in compliance with your request, to speak particularly of one of the topics which it presents; viz., the claims of the feeble societies connected with our denomination.

Let me begin, however, by saying, that I can make no indiscriminate appeal for feeble societies. I think that a religious society — I mean, of course, an independent religious society, originating in differences of opinion, in places where religious privileges are already enjoyed — is one of the few things that are excluded from the almost universal rule, and has to *prove for itself* what we in America are taught to consider one of the "inalienable rights," — the right to exist.

I do not believe, that, when a certain number of persons disagree with the theology of the church in their town, it is, as a matter of course, commendable for them to withdraw and set up for themselves. There is something wrong in the needless multiplication of churches in the same community. Go to almost any town in New England, and see how it is split up; Baptist and Orthodox and Methodist, and I know not how many others, — jealous and antagonistic, — and hardly a vigorous society among them all; when, if they were reduced one-half, all would thrive, and would present, I verily believe, a truer picture of Christian life. I never can look at such a spectacle without being reminded of the words of Paul, who, regarding the church as the body of Christ, exclaimed, "Is Christ divided?" In many cases we might be tempted to add, "How small the pieces!"

But it may be asked, "Would you counsel persons, living in a community where there is no church of their own faith, to smother their opinions, and listen all their lives to what is uncongenial?" I say, Never to smother their opinions: it is simply a question of the mode in which they shall express and gratify them. I would ask the most zealous Unitarian, if, when sees such a town as I have described, he does not think that *some* of the societies ought to harmonize into one. Then why not set the example? Mr. President, in your remarks this morning, you gave us to understand what your own policy is; and it met my cordial approval. I understood you to imply, that, in regard to many cases of application for aid, your course would be, not to give them any of your fund, but, with all admiration for earnestness, and with Christian sympathy on account of their privations, you would counsel them not to separate, — a course

by which they are sure to create antagonism, and increase the narrowness and bigotry of the rest, — but to stay with them, and, by their example of forbearance, be in those narrower societies the living witnesses of a liberal faith; be the leaven that shall work upon the stiffness of creed, and by and by bring the whole community to the broader truth.

I have made these remarks, partly because it seems to me an important view in the question of our duty to the cause of our faith, and partly in order to anticipate certain not unreasonable objections, by allowing that there are cases where it is at least doubtful how far we are bound to afford relief. But there are others, and probably a much larger proportion, where no such objections apply; and to these I now ask your attention.

1. And, first, there are places, which, for some reason or other, are centres of influence. For example: Take a town where there is an institution of learning, at which, every year, many young men, who are afterwards to exert a powerful influence in the nation, have their opinions, in a great measure, formed. I myself know more than one instance, — you, sir, from your long opportunity of observing young men, doubtless know a great many more, — where a person, afterwards distinguished for influence in our denomination, traces all that is best in his life to the fact, that at that critical period when his religious nature was opening, and Orthodoxy repelled him, and he would either have succumbed to what only half satisfied his soul, or else been driven to scepticism or utter unbelief, he came under a teaching of religion to which his heart warmed, and which brought him to God.

In such a place as this, if any who believed in these views of ours did not, even at a great cost of feeling or of money, try to establish a church of his faith, he would be wanting to a sacred trust.

2. Take another class of places; viz., newly planted and growing communities, like many in the West. There, a number, whose smallness would hardly justify their forming a separate organization in a town stationary as to growth, would be not only justified in doing so, but would be wanting to their highest religious duties if they failed to do it. The increase of

population may be counted on to give them numbers and strength; and they plant a tree whose roots will readily take in the newly broken ground, and it will become at last a shade under which the gathering multitudes will rest.

Now, in all such cases as these, there must be a period when they are straitened and feeble. Even where the prospects are best, they cannot for a while support themselves alone, and they apply to the more prosperous churches for aid. Shall they receive it?

I might rest my appeal on the commonest grounds of Christian charity. If we feel that it is any thing valuable to be able to enjoy the privileges of worship in modes that are congenial to our hearts; if there is any thing real to us in the satisfaction of having our children trained under influences which we believe most likely to lead them to religion, and so to useful and happy lives, — then, if God has given us these in abundant measure, we are bound by motives of common sympathy to try to afford others the same.

But there are other considerations which serve to put our duty towards them in a light in which it may appear yet more imperative. I do not state it too strongly, if I say that the motive of *self-preservation* urges us to the same. The law of mutual dependence, which prevails through every department of human life, is nowhere more perfectly illustrated than by the reality with which every society in a denomination constantly draws support and stimulus from the prosperous life of the whole; while it is equally true, that the prosperity of a denomination is conditioned on its increase.

I may not trespass on your time by attempting to enlarge upon these, which seem to me among the most significant and most easily established propositions in the philosophy of denominational life. We in this community may complaisantly regard the flourishing societies of our own neighborhood, and think it matters little to us as to the success of our faith elsewhere. Let us awake to the truth, that our own continuance depends on its wider spread.

Now, how is it to spread?

Have you ever seen an army on the move? It does not

present a compacted front, but it throws out first small bodies of men, who go, sometimes singly and sometimes in little companies, in advance. They are insignificant in themselves; but, representing as they do the power behind, they occupy the ground, and give security to all within their lines. These feeble societies are the pickets of the army of our faith. Those in the grand divisions, comfortably regarding their own compact and showy ranks, may say, as they hear the distant firing which tells that the pickets are in distress, "That is but a little squad: it matters little to us what happens to them." In reality, the failure to support the pickets may bring disaster upon the whole.

We have a signal illustration of what I mean to suggest, in the Catholic Church; the great secret of whose vitality is the constant watchfulness and fostering care exercised over the new and small communities by which it is constantly working a wider way. Hence it is, that, in spite of unsoundness at the trunk, its vitality is preserved by the vigor of these little extremities of its roots. But it may be said, this illustration has also suggested one of the principal reasons why our own people refrain from a similar course. They do not like the spirit of proselyting which so eminently characterizes the Catholic Church. It conflicts with their notions of liberality, and is offensive to their taste. I confess, there are some things usually associated with the idea of proselyting which seem to me to justify such a feeling. But let us have a correct idea of what liberality means. Ardent zeal for one's own convictions of truth is not inconsistent with true liberality; while, of religious sincerity, it is an essential accompaniment.

I read in a newspaper, not long ago, the account of a man who offered himself as chaplain for a Western regiment, who gave it as one of his recommendations, that he was committed to no particular creed, but would be happy to accommodate himself to the various theological views of those of whom the regiment was composed. If, as there is reason to fear, much of the so-called liberality of our day is such utter indifference as that, we have cause to tremble for our faith.

I said before, that the prosperity of a denomination is indi-

cated by its increase. The genius of religion, and so of every peculiar form of it, is expansive. It is well likened to a seed, whose normal action is not only to spring up and flourish as a plant, but to mature other seeds, which, scattered abroad, give it ever wider and wider root. But it is fair to say, that (using this same analogy) there are certain plants which do not ripen seeds. The beautiful double-flowers of our gardens are sterile. The stamens and carpels are converted into leaves, and so they have no fertilizing power. The gardener, when he produces them as curious and handsome varieties, only expects them to flourish for the season when they are sown. So there may be perhaps a double-flowering church; but, however ornamental while it lasts, there is little comfort in the thought, that, when its first summer's blossoms have faded, it is only to be remembered as a thing of the past. If our church is not such a one as this, then if it does not increase, — especially in such an age, and in a country like ours, of progress and change in every thing, — it is a token that there is some evil at the root, and its decay is sure.

There is one of the most important considerations in connection with this topic (alluded to already in the Report) on which I have purposely refrained from enlarging, lest I should trespass upon the subjects on which others are to speak: I mean the peculiar importance which attaches to it at the present time by reason of the circumstances of our country. On the one hand, as was stated in the Report, some societies are temporarily enfeebled by the absence in the army of many of their supporters, — societies whose abandonment would be a sad thing for our cause. But, besides this, there is a liberalizing effect in the life of the camp, which, by breaking up old prejudices, and inclining serious men to broader views of life, will dispose many who formerly belonged to other sects, on their return to their homes, to connect themselves with churches of our faith, if they shall find any in their reach; as they may, if we will only help to plant them, and give them what they need at first, — our fostering care.

I will not longer occupy your time, except to speak, by way of encouragement, of what has been done in this direction in

former times. Many a society now flourishing, and exerting a vast influence for good, owes its existence to the fact, that at its start, when a few earnest ones were struggling in vain to make a stand for the cause, the needed aid came to them from the prosperous churches of our faith. Need I remind you of the most conspicuous illustration of this in that well-known society in the West, — we can hardly believe now that it ever was a "feeble church," — whose munificent bounties in aid of every generous cause, whose earnest piety (recognized by Christians of every name), and whose noble labors (never ceasing, though more noticed when, as now, they are made for the nation's need), have made it indeed a "light" that is "on a candlestick," a perpetual and most efficient witness, through the whole Valley of the West, of the excellence of the Unitarian faith? Who knows but that many of the societies that are now calling on us for aid may have the germs of a life like that? Some of them — like that one whose piteous appeal in the last "Monthly Journal" has, I hope, reached many a heart — are only asking for the gift of a few liberal books, such as many of us have laid away upon our shelves. Shall their entreaties be denied?

All honor to this city, that, through its churches and its individuals, it has done so much for this most worthy cause! This city has been styled our "Antioch," because, as they "were called Christians first at Antioch," so this is the baptismal place of our American Unitarian Church. But there are other reasons to justify the name. That ancient capital has yet more to make its memory sacred in the fact that it furnished the first instance on record of a contribution to a feeble society; the Christians there sending money by Paul and Barnabas to the needy Jerusalem church. And in later years, true to its character of ministering to the cause which it cradled at the first, when the growing capital, and seat of empire, Constantinople, then in full tide of prosperity, was calling out for some one to its vacant bishopric, — a feeble church, from the very opulence and mighty energy of life in that luxurious city, creating an intensity of need, calling out for some one who could stem the current of worldliness, and secure for religion its proper care, — Antioch sent the idol of her people, Chrysostom, the golden-mouthed, to the

Golden Horn. So will it ever be to our "Antioch" her greatest claim to grateful remembrance, that she has ever been ready to give from her abundance to the support of the cause which is so largely identified with her name. Sometimes she has given money to help the "poor saints of" some "Jerusalem;" and when, from the Constantinople of our Republic, sitting in queenly robes of opulence, the mistress of the Pacific coast, came the cry, that they, too, were a "feeble church," because no one could be found equal to the opportunity which their position afforded, she sent her Chrysostom to the Golden Gate.

Be it hers to continue, and ours to emulate, this generous course; and blessing will come back to us a hundred-fold.

The hymn, "Upon the gospel's sacred page," was then sung by the congregation to the tune, "Missionary Chant."

Rev. FREDERIC H. HEDGE, D.D., of Brookline, then spoke in substance as follows: —

Mr. PRESIDENT, — It has often seemed to me, that if this society were merely an association of propagandists; if its sole or chief aim were to draw Christians of other communions into our ranks, to enlist ecclesiastical recruits for the long polemic of theology, — it would be the most useless league in the world.

We propose to ourselves nothing of the sort. Our aim is, not to turn believers from their creeds, or to win men over to our way of thinking, but to meet the necessities of those who have already broken with the creeds and traditions of their communion; who have dropped out of their native folds, and would be shut out from Christian fellowship and from all church-life, but for such hospitality as we can give them, and such provision as we are able to make for their edification. To such we propose no dogmatic requirements and no conditions of fellowship, other than their own affinities and the broad fellowship of the Christian name. We are not propogandists of even a liberal creed, but defenders of Christian liberty, — the largest liberty within the scope of the Christian confession.

We are quite content that Christians of all denominations should abide in their respective churches so long as they feel at home in them; and are not much agitated when one of our own communion finds more attractive metal elsewhere, and prefers a smaller room in a larger house. And when a preacher of another connection, whose faith has outgrown the creed of his sect, consults me as to the expediency of joining our body, my advice to him is to remain in his own so long as honesty on his part, and toleration on their part, will permit. . . . Better the leaven should stay where it is, and work where it is needed, than go to swell its own kind.

The last thing we need be concerned about is the spread of liberal theology. It is understood to be one of the functions of this Association to scatter that seed; but it is not our only or chief function. We have much to do to reap what is already sown; to organize the truth as it matures under other culture than our own. Other hands are sowing for us. Forces more potent, missionaries more adroit, than any we can bring into the field, are enlisted on our side. There is no need for us to push our views: the providence of God is conducting the high propagandism of human progress in paths which lead to the same results. There is no need for us to assume the aggressive: the Jesuitry of events is plotting for us, and invading the Church with inextinguishable light.

One of the prime forces of the modern world is science. That agency, so damaging often to other connections, we hail as a friend and fast ally. And how does science promote liberal theology? I answer, In various ways, beside its direct application to Scripture and creed in the shape of criticism. But chiefly in this way: it enlarges the perspective of the visible creation, and thus supplies a new criterion by which to judge of the method of God.

The old systems of theology were connected in their origin with certain puerile conceptions of nature which science has dissipated. It is impossible that the methods of divine government and the programme of man's destiny should exhibit the same aspect to modern thought, informed with modern conceptions of the universe, that they did to mediæval speculation.

Most of those old dogmas contained a kernel of spiritual truth, which survives; but the doctrinal forms which embodied it have shrivelled in the light of facts, and are no longer presentable.

There is truth in the doctrine of the "Fall;" but the thesis of "man's first disobedience, and the fruit of that forbidden tree, whose mortal taste brought death into the world, and all our woe," — the once accepted theory of an actual decline of historic man from a state of original perfection, — has another look since science has gone behind the Garden of Eden, and shown us man far away in the geologic ages, but little removed from the brute, and climbing by slow millenniums through weary stone periods into that advanced stage of intellectual and moral life which tradition ascribes to the Paradise watered by the Tigris and the Euphrates.

There is saving truth in the doctrine of the "Incarnation;" but the thesis of the personal relation of the individual historic Jesus to the universe of being can no longer seem the same that it could when the earth was the empire planet, the only inhabited world, and the sun and stars earth's greater and lesser lights.

Science — natural science — impugns no dogma of the Church; but it nullifies the Church perspective by distending the parallax of intellectual vision. It leaves the revelation of the Word untouched, but divulges revelations of its own, which furnish new conditions for the interpretation of that Word. Two revelations, especially, of supreme import, we owe to science, — the one correcting our reading of the future; the other, our reading of the past: astronomy, the revelation of infinite space; geology, the revelation of measureless time.

Science, as well as religion, has given to man a new heaven and a new earth, and so revolutionized our conception of the material universe, that the two great Christian poems, the "Divina Commedia" and the "Paradise Lost," could not have employed the machinery and topography by which they are severally motived, if written in our day. To Dante's contemporaries there was nothing physically preposterous in a subterranean hell and purgatory, whose converging circles tunnelled the

earth. Milton wisely placed his hell outside of the earth, in a far-away corner of the universe; but Milton could speak of a causeway and bridge of "pendent rock," secured by "pins of adamant," built across the abysses of chaos to the "outside bare of this round world," without shocking the scientific sensibilities of his time.

Such shifts would not be admissible in a modern poem. When Goethe has occasion to send his hero to the limbo of the "Mothers," he carefully abstains from all topographical designations. "Where is the way thither?" asks Faust. "Way?" it is answered: "there is no way to the untrodden. You may call it sinking, or you may call it rising: it is only to withdraw from the actual."

The truth is, we live in an altered world. Another heaven and another earth than those which our fathers knew are over us and under us. Theology must expand to the dimensions of this new abode, and adjust herself with its new conditions, on the penalty of losing her position and influence in it.

All this has nothing to do with the substance of religion. It is only the dogmatic form of it which these changes affect. In any universe, however constituted, the sparrow may find a house, and the swallow a nest for herself, where she may lay her young. Under any dispensation of science, the devout soul (and there always will be devout souls) may nestle undisturbed by "the altar of the Lord of hosts, her King and her God."

To these initial revelations of science, that of space and that of time, which have new endowed the modern mind and new framed the world, we must add a third, interior revelation, whose bearing on theology is perhaps more direct and decisive than that of the other two, — the revelation of law, — all-present, all-determining law; a revelation which puts reason before will in the operations of God. Theology — the old Augustinian theology — put will before reason, and instead of reason, — *pro ratione voluntas*. That is a view of divine action which naturally leads or lends itself to all the atrocities of Calvinism. The doctrine of "absolute decrees" supposes a God undetermined by moral considerations. Grant such a

God, and there is no tyranny so revolting which may not be ascribed to him. To this doctrine of absolute decrees, rational theology, taught by science to recognize the true meaning and dignity of law as based in reason, not in will, opposes the idea of a moral order and rational method. To the doctrine of spasmodic revelation, induced by the exigency of a lapsed world, it opposes the idea of a plan of divine education of the human race. To the doctrine of external salvation, and salvation by shifts and governmental device, it opposes the idea of internal salvation by the co-operation of grace and free-will in the human subject.

And now let me say a word or two of another friend of ours, — another true ally of liberal theology, — literature, that subtlest of all propagandists, most effective in that function when least intending such effect. There is a literature which is consciously and purposely propagandist. Under that head I include not merely doctrinal tracts, but all that class of novels, tales, and works of fiction, which, under the guise of literary entertainment, inculcate theological or ecclesiastical opinions.

Whatever influence such writings may exert on unprepared minds is very limited, compared with genuine works of art, in which the aim is purely artistic, with no ulterior design on the faith or opinions of the reader. This species of literature, not caring to indoctrinate, possesses an incalculable doctrinal, or anti-doctrinal, anti-dogmatic influence. Its very reticence is demonstration. When Victor Hugo speaks of the creed of his model bishop, he is evidently in a strait betwixt his private convictions and his sense of what is due to the ecclesiastical position of his favorite. A bishop of the Church of Rome could not be a heretic in doctrine. Did Monseigneur, then, embrace the creed of the Church of Rome? Note the solution of this dilemma. The novelist says, "He believed as much as he could," *il croyait le plus qu'il pouvait*. There is a great deal of latent heresy, a great deal of Protestantism, in that little phrase.

The casual hints, the incidental thoughts, the general tone and spirit, of works of genius, are more convincing than the set purpose and special plea of writings which aim to convince

and convert. One of the last efforts to sustain the sinking cause of Paganism, when persecution by the sword had been found ineffectual, was a literary forgery, entitled the "Acts of Pilate," — a work reflecting on the character and history of Christ. This work was circulated with great assiduity, and introduced into the public schools. I do not believe it did any harm. It was neutralized by the higher literature of the Christian Church. What availed the Acts of Pilate, when the Acts of the Apostles were in circulation, and the Gospel of John and the Epistles of Paul? The highest literature will not side with a moribund faith. The highest literature is for the new: it turns to the rising sun. I am willing that propagandist publications levelled against us should be multiplied indefinitely: I am willing that any quantity of tracts, sermons, tales, magazine articles, aimed at Liberal Christianity, or designed to promote Orthodoxy, should be scattered abroad. I should not fear the result so long as we have a live literature which is not propagandist; so long as we have the spontaneous, unbribed, unsectarian utterances of genius at the same time. One genuine work of genius, taking no side, pleading no cause, retained by no party, will do more for liberal theology than all the publications of all the Tract Societies can do for Orthodoxy.

It seems to be a law of letters, that the most liberal and progressive party in the Church, for the time being, shall have the best literature. Genius will not lend itself to bigotry or to "creeds outworn." Genius is always liberal, always progressive, constitutionally inclined to hopeful and large views of things human and divine. I have spoken of Dante and Milton. These are cases in point. Protestantism was foreshadowed in the Ghibelline of the thirteenth century: Unitarianism was prefigured in the Puritan of the seventeenth.

If we come to recent names, what poet is there (I had almost said what writer is there) of first repute whose theology is not more liberal than the dominant creed of his age? I do not say that these writers are Unitarian. I am far from making the view of the divine nature implied in that term a test of liberality. I do not say that they are not to be found in nominal connection with all confessions: I only contend, that, so far as

their religious opinions can be gathered from their writings, they are not those which are taught in the creeds of the dominant churches of their time. The spirit of the Thirty-nine Articles is not the spirit which breathes in Wordsworth's "Ode on Immortality," or Tennyson's "In Memoriam." The genius of the Augsburg Confession is not the genius which dictated Zschokke's "Meditations on Death and Eternity;" those meditations which have so comforted the widowed Queen of England, much to the horror of righteous bishops, who are no better pleased with the application of fresh thought to those high themes than they are with the application of arithmetic to the Book of Exodus.

The best literature of Christendom is notoriously in advance of the creed of Christendom. In literature, as in science, liberal theology has a faithful ally. Both belong to the great cabal of agencies leagued for the education of the race; both are ministers of light and liberty; both are missionaries charged with the everlasting gospel of human progress.

With such co-workers pledged to our cause, we can afford to be patient. The future is ours by all the momentum of the human mind, by all the strain of history. When I say *ours*, I speak in no sectarian sense, but intend a very catholic one. I am not thinking of our denomination, but of our idea, our principle, — the right of the unbound Word. If that right can be secured in other communions, so much the better for the cause of Truth, whose best triumph is, not the accretion of the visible body of its confessors, but the gradual and silent leavening of the whole mass of believers.

Rev. Robert Collyer, of Chicago, then spoke substantially as follows: —

I feel, friends, as if all that I had made up my mind to say had gone clean out of my head, as Beecher's second sermon, he says, drives out his first. I thought, when I came from the West by the invitation of your Committee, that I would address this body on the subject of Western missions; that there were some things to be said in favor of a direct, incisive, denominational mission, whose name should be written in large hand at

the bottom of every sermon and in every tract, and on every thing that we do. I say, I came with the conviction that I had something to say on this subject: but, by some run of bad luck that doesn't often happen to me, Dr. Hedge requested permission to speak first; and I declare to you, that he has converted me all to pieces. Still, friends, while my mind and heart and all that is within me has gone out toward him, and I feel as if I could go back home, and take up the burden of his song, and bear it over all our prairies, and through all our forests, and down our great arterial river, past Vicksburg, to the Gulf, — still, my experience, the thing that I know should be done and must be done for those men and women that live there, that don't live in Boston, — where, I suppose, all your souls are just as good as saved, — but who live out there in those wild regions, where they are not climbing up through monuments of stone, but rather of mud, — I believe that the condition of men and women there, as I have seen them, demands something more clear, well-defined, sharp-cut, and altogether, in its every fibre, to be well known wherever it sets down its foot as genuine Unitarianism, or, what I like better still, as Liberal Christianity. And I want this, omitting other needs, for this one reason: the immense amount of misapprehension that is abroad in that country about Liberal Christianity, and the sore need of our faith that I find wherever I travel. I do everywhere feel the unreality that is pervading and permeating and mining the souls of men and women that believe they believe the accepted Scriptures of Christendom, and hold on, in some sort of ignorant desperation, for fear there is not any thing else for them; feeling all the time like that Italian painter who showed one of our American artists a picture that was clearly proved to have been painted by an angel; but the Italian said, "It does strike me curiously, that this picture should present very clearly all the faults of the period in which the angel painted it." And there is one thing, friends, which strikes me as belonging strictly to our body, as relates to our missions in the West, which I may illustrate by the story of a man who came into a bookstore in Detroit from somewhere away back in the woods; a great, gaunt, rugged woodsman, but with his inner soul

illumined by some spark of the divine light, some sense of the divine justice. He wanted a newspaper; "one of them papers," he said, "that goes in agin hell away up to the hub." Mr. Beecher has lately taken pains to deny, in a very familiar manner, that his sainted father ever did see a way through hell. I have no doubt that Mr. Beecher is right; that the old man died, as he had lived, in a full degree of belief in the integrity of God. But if Mr. Beecher should say, "My father never struggled with that fearful dissonance between his conception of God and the condition of souls, as described in his creed," I would not believe him. He must have so struggled. Genius, we know, is always in advance of the current thought and conception of the time; and we know whose genius, in that family, has stirred and moved the hearts of men and women above all the wonderful power of Edward and Henry. That brave, true daughter Harriet, when she goes up and meets the father in heaven, — it will be that noble soul, and not Henry, that will say, "Father, I have found the way where you sometimes struggled for the light; and I tell you that there is a way through hell."

I would give you, friends, some idea, from the statistics of the last census, of how we stand as to the Western missions. The ten States that belong decidedly to what we call the West, included a population, in 1860, of over nine million souls. For these nine million souls, we have sixteen liberal preachers. If we had two preachers more, or one million less of population, we should have one preacher for every five hundred thousand souls. Besides these sixteen preachers, we have ten societies in the West that have no preacher, — societies still in existence, and more or less feeble. The State of Indiana showed, in 1860, a population of a million three hundred and fifty thousand souls. It has not one society of our denomination, nor any preacher, good, bad, or indifferent, as big as a mouse. Cleveland has no society. There are in the West three cities, of over twenty thousand souls, without society or preacher. There are five towns of from ten to thirteen thousand, and twelve towns of from three to ten thousand, all without society or preacher. There are in the West four counties of from forty to fifty

thousand population, twenty-six counties of from thirty to forty thousand, fifty-two counties of from twenty to thirty thousand, and two hundred counties averaging some fifteen hundred each, and all these without society or preacher of our faith. These are the real facts and figures pertaining to the condition of our denomination in the West. Sixteen men of different sorts and sizes to deal with nine million men, and teach them, and in some way lift them up into this glorious gospel of our Lord Jesus Christ. I need not, of course, tell you that this statement is not to be taken as a criticism of the actual destination to these regions of some sort of gospel: on the contrary, it is marvellous how much is done by other societies to carry on missionary work according to their own ideas. I have travelled in all directions, staying sometimes one, two, or three days in different centres of population; and I never found a place where there were not more societies than could well get along: in some places, working together like bees; in others, more like wasps and hornets. A great deal has been done, in many ways, to spread views antagonistic to those to which we are devoted. But there are vast numbers of two particular classes, in all directions, who are never reached or ministered to by such gospel as happens to be going in their place. The first class is what we call in the West the Boston Unitarian. He is a man, but especially a woman, that has been brought up in this city, or in some of the towns round about, or somewhere in New England. They go to the West, and live as they may. They try first this church, then that. Perhaps a Methodist preacher comes along, and hears that there are some "Boston Unitarians over there." He thereafter up a little in the hope to secure them; but it won't do, — it won't do! And one denomination after another tries to get them, and sometimes get them for a little while. But I go out to their houses; and, friends, if you could see their faces as they listen to some such poor effort as I can make, and hear their words of thankfulness for something that I didn't do, but which God did for me and them, then you would understand what it is to have a Western mission to Boston Unitarians. Sometimes they will band together, and get up a church for them-

selves: but there are places where they seem to want the energy to accomplish that result; where they seem to be Yankees in every thing but getting together, and making prosperous religious societies. Here and there, however, this is done; and we see what Boston Unitarians can do when they have a mind to. In a retired spot among the woods in Michigan, at Kalamazoo, I found a home, beautiful almost beyond description, with a picture of our Brother Ware in the most honored place, "as large as life, and twice as handsome;" a photograph of his church in Cambridgeport; and photographs and pictures of all sorts. That family, planted down there in that country town in Michigan, determined to have a church; and you know, when a Boston Unitarian determines on any thing, it is very likely to get done. They got the right man, our Brother Flagg, to work there on a pittance beyond all derision smaller than he could get anywhere else, to establish there a society that should be a centre of liberal influences. They could not drink at what I must call the muddy puddles that are most common in those parts. The church must be attended to, and made to go; and now they have a place of worship as charming as I should ever wish to speak in. It is a society that must live as long as living men and women have every thing to do with it.

Besides this class, there is a vast population, all through the West, who don't care a crack for any of the ministers about there, and will have nothing to do with them. If some wandering preacher of gassy popularity comes along, they will fill the court-house to hear him. These are the men in whom I am specially interested. Here is this great body of men and women who don't and can't and won't accept the common views of theology; who are like the man with his protest against hell; a protest against this hideous, infernal injustice, — they don't know where or what it is; but they want to get a hole through it, and to see through to the other side. If we had sufficient energy and determination, we might establish, with the right men, in the great cities, towns, and counties, centres of an influence that should be constantly flowing out, in the right direction, to the hungry and thirsty souls that are all

about. This is the work which lies nearest to my heart. I had an invitation to go away down in Illinois to deliver a political speech. I went, of course; covenanting with them that they should give me three religious meetings. I found some there who had always been a centre of liberal religious thought; who had never joined the religious organizations about them. Those men have, in the past years, been exerting an influence that has gone out in all directions; showing that there was something better than this hard, mouldy bread, that they could not accept as the bread of life. I preached to them the word of life, as I understand it; and it was wonderful, beautiful beyond telling, to see these men, and to see their thankfulness for such poor light as I could give from the everlasting word of God. When I meet these restless, dissatisfied souls, hungering for the Word, crying in some dumb way, "Come over and help us," I sometimes feel ashamed that I don't leave my church, and go travelling about everywhere, without rest, as long as I live. I have no belief in not being clear and emphatic about our religion. I want everybody to know that I am a Unitarian, a liberal Christian, and that I "go in agin hell." There is a great deal of misapprehension as to the condition of things in the West. Men come down here, and present some "great cause;" and the thing is represented so clearly, that you feel that the man is all right, and contribute liberally. The church is built, runs a while, then breaks down, and the man goes away. It seems like a piece of deception. We must have, with regard to these Western missions, a clear and definite policy. For New-Englanders must not be so bamboozled and disheartened and deceived by these accounts of these broken-down churches. There can be no hesitation, in my mind, about believing most devoutly with Dr. Hedge as to what will be the sure result of our faith and our mission. Never, for a moment, have I doubted, since God lifted me out of Methodism into this blessed life, any more than the Redeemer, in his moments of greatest exaltation, could doubt what would be the result of the divine light of which he was the centre and the fountain. The time will come when "all shall know him, from the greatest to the least," and know him in the

greatest way. But what I want to do, and beg you to do, is, that now unto these that sit in darkness this great light may come; that the day-star may rise upon them, and give them light. You never knew a man that could be contented without the living word out of the living heart. It is the word of God pulsing out of the heart of man that does the needed work. It is for the sake of those who will else go to the tavern for their amusement and relaxation that I want now that something should be done, whenever and wherever it can be done, to preach our gospel, — the gospel that will reach all. How easily, in the pre-existent time of the earth, could God have tilted that great battle-land, whereon I live, the other way, so that the Father of Waters should have flowed north instead of south! But as its present course could alone serve the great purposes of civilization and humanity, as the great artery of the national life; so the drift of Christianity itself, in our view, is drawn towards all that's beautiful, ennobling, and inspiring, not towards the polar regions of all that is cold, barren, and dead.

Rev. JOHN F. W. WARE, of Cambridgeport, then spoke as follows: —

Mr. PRESIDENT, — That part of the Report, and that part of our year's work, which has most interested me, which is of most immediate, practical importance, is the part which relates to our army publications. And it ought to interest every man and woman here, both because that army is ours, — gone from our homes, near to our hearts, — and because it shows a new triumph of our faith, and proves that that which has been found equal to every work we have put it to is equal also to this.

I shall not be going beyond the limit of the truth, when I say, that not only is this the most successful work we have attempted, but that our success in it is more signal and complete than that of any other denomination. Our tracts have been circulated by chaplains of every name. Even the Catholic has in this way become our missionary. The question is asked, "Have you no more of those *white tracts*? — those are the best

we have had yet." They have received unqualified approval from camp and hospital, from chaplain and surgeon, and officer and private. Says one chaplain, "They are kept under pillows, read and re-read, talked of, and prayed over." Said a gentleman connected with one of our largest hospitals, "You will not find your tracts here: the men send them home." At the Union Reading-room in Baltimore, where they were laid upon the table, they were immediately taken away. I have seen them sticking out of the pockets of the men of a regiment as it passed on. I have found them in tents. I have known them carried in knapsacks. I have seen men sit in the street to read them.

Now, why is this? 1. Because *they treat the soldier as a man.* They go to his tent or his bedside, and talk to him as a man. They are plain, simple, hearty, affectionate appeals to him as a man; entering into his position, — his temptations in camp, his suffering, his wants in the hospital. They meet him on the ground of a common humanity, and address themselves directly to his condition or need.

Of nothing, perhaps, is a soldier more tenacious than his right to that common manhood which so many regard him as putting aside now that he is a soldier. The *soldier* is only a temporary and necessary accident, removing him in no way from any right or privilege of manhood. He was a man before he became a soldier: he means to be a man again. He is feeling back constantly toward his old life, and longs for the moment when he shall return to his home and his work, enriched by the varied experience of his campaign, — his life in the field, his pain in the hospital. The tendency is to think of him merely as a *soldier;* to treat him not exactly as you treat *men;* to do for him, speak to him, as something else: and he enjoys, is drawn to, helped by, any one who will take him upon the simple level of his manhood. And he will hear and heed every honest, kindly word. I have had no such hearers as the men I have talked to in the hospital and on the field, and it was because I remembered and appealed to their manhood. Just this these tracts of ours do; and in just this lies one difference between ours and the greater part of the trash that

floods camp and hospital, which, under the name of religion, is doing a pure and undefiled religion a fearful harm.

Again: these tracts of ours are so acceptable because *they are not the implements of a sect.* The soldier, as a general thing, is a man who has left all questions of mere doctrine behind him. He is too terribly in earnest now to care much about sect and party. He wants broad, eternal verities to stand on, — the great undisputed truths, — and not the distortions of party or the shibboleths of creed. He wants a word of encouragement, a word of warning, a word of instruction. The good man wants these: the bad man will not be drawn to or influenced by the other. Now, the greater proportion of the tracts which are scattered broadcast, which sick men find in their shirts, which are left in the tent, by the bed, are emissaries of some sect. Whatever the title, the writer is sure to come to a conclusion by the way of some dogma: I don't mean some broad and hearty and undeniable truth, but some pet dogma and test of a sect, as dry and dead as a husk. This has been confessed by men of other communions, and freedom from it owned as the wisdom and advantage of our work. No men so thoroughly condemn the current religious army literature as men not of our faith, with an experience so rich and a life so broad as to make them overleap all technical theologies, and go for the real substance of faith and life wherever it may be found.

Our tracts do not always carry even the imprint of our denomination. They are sincerely, tenderly religious. They recognize the grand fundamental truths on which all faith is built. No man can take them up without feeling that. But their specific work is with the strong man tempted, or the sick man troubled; and they give themselves to that one thing. The doctrines which are the differences of the Church, must, for the present, stand and wait.

The Report has alluded to the fact, that, in order to secure a wider circulation, we have, in some instances, omitted our denominational imprint. I ought to own that this was done at my personal request, and because of intimations from those whose position enabled them to judge best of its wisdom.

I confess to a change of mind on the subject; partly because, having achieved a success, it is due to our name that it have all the honor; but mainly, that the other day, in a hospital, a soldier, reading slowly and carefully down the titlepage, came to the words, "American Unitarian Association." "American *Union* Association!" he exclaimed with emphasis; "that's good;" and turned the leaf with evident satisfaction. Since then, I go for keeping in full our honored and honorable name upon every copy of our works.

Friends, it is a broad field that lies before us. It is an opportunity to educate the soldier, and through him the generation, in the highest duties. He is, both in camp and hospital, in a more reflective and receptive condition than most men imagine. I see clearly here our to-day's mission. We have felt about a long time for our work. Here it is, — to liberalize the religious sentiments of the army; to recognize and encourage the manhood of the soldier; to return him to home and society better and wiser as a man and a citizen. Whether we shall embrace this great opportunity, enter in and possess this land of promise, lies with you. We have done but little for want of funds and want of writers. The writers will come when the money to circulate what they write comes.

I wish I could get, not the ears of this audience only, but the hearts and the purses. Before this meeting adjourns, we ought to have the assurance of so much money as we need to carry this thing through. It ought not to come by tens but by thousands of dollars. Missions and feeble societies can wait: this cannot. This is the present missionary ground, and here our true missionary work. This great body — for it is great — ought to be pledged with all its wealth, all its energy, all its wisdom, to this one work, — a pioneer work we may make it in the great cause of a liberal faith and life for which the nation waits.

The PRESIDENT remarked, that there was something rich yet in store for us. We have had a word from some of the chaplains that have gone out from us. He then read extracts from letters received from Rev. Messrs.

Bowen, Babbage, Heywood, Cudworth, Hepworth, and Dr. Eliot; afterwards remarking, that we had also some wine from the Golden Gate, which he had been urged to pass over for the refreshment of our friends at the festival, — referring to a letter from Rev. Thomas Starr King of San Francisco.*

Rev. William G. Scandlin was then introduced by the President, as representing the Army of the Potomac.

He said, that we had had during the morning an apt illustration of the true relation which the pickets of the army hold to the main body. They are the defenders of the interior forces, whose duty is to give warning of the approach of all danger. Besides these, we have also the skirmishers, who are thrown out, previous to an engagement, in small squads, to test the force of the enemy, to discover any obstructions, and to feel out the best way of advance. The speaker found himself somewhat in the position of the skirmisher. We had had this morning the solid battalions of sound learning, deep thought, and eloquent speech; and, in the midst of this general engagement, he found himself called on to express a few thoughts in relation to the mission with which he is at present connected.

Throughout the earlier period of this conflict, the Unitarian Association had been missing golden opportunities of usefulness in not sending out any one as its direct representative in the field of conflict, but leaving our chaplains to do their solitary work as they best could. When he was asked whether any good could be accomplished by the appointment of a general agent of this body, his immediate reply was, that it was a field "white unto the harvest." There were opportunities of usefulness far beyond the scope or ability of any one man that could be sent to any single post. When it was determined to take this step, and he was invited to discharge the duties of the general missionary, that was altogether another question; yet he could not say no. He had found, that, the farther he went, the more work had accu-

* These letters will be found at the close of the report of the meeting.

mulated upon his hands. He had felt the need of some stricter limits to his sphere of duty, some contraction of that large title under which he had gone forth. The congregation which it embraced was beyond his reach and his ability. He had visited two of the seven corps of which that army is composed. In two divisions of one of these, he had found six of our Massachusetts regiments and one battery of artillery, with only one chaplain to minister to their needs. In the same divisions, four-fifths of the regiments from the State of Maine were in the same condition, all eager to accept the word of life. His first meeting was with a regiment from Maine, to whom he stated the object of his mission. The next evening, he was invited to hold a service; and the hospital tent was crowded by a congregation of both officers and men. They all needed influences which would give them strength to bear the hardships of war, to endure its burdens and toils, and to live, amidst peril and temptation, the noble life of patriot sons.

The hospitals furnish another forcible illustration of the same need of spiritual help and inspiration. These are not generally supplied with chaplains. He gave some account of his labors and ministrations to the sick and wounded in the hospitals; bathing the fevered brow or the inflamed wound, speaking the word of comfort to the disconsolate, pointing to the eternal joy of that life that has no ending, — services which any warm and sympathizing heart was competent to render; needing only the willingness to give up home luxuries, and home ties and associations, for this work for humanity. The field was indeed "white unto the harvest;" but the laborers were few. Who could depict or measure the results? He spoke of the deep, tearful thankfulness with which the gift of a single orange, or some little act of ministration to physical necessities, had been received. Who could *not* perform such a ministry? It needed only the price; and he who gave it would reap all the joy of well-doing. He spoke in eloquent terms of the Sanitary Association, which he had found, during the past two years, standing, like the good Samaritan, ministering to necessities which no one else could meet, opening its coffers to every need, on the only condition, "Ask, and receive." Through that channel,

especially, should our supplies be poured. But we need to-day not only the means to send men into the field, but the noble and exalted spirit that will keep the standard of the cross alongside of the standard of our nation in this great hour of its trial and conflict.

Rev. Henry W. Bellows, D.D., of New York, made the concluding address.

He wished to commence his speech by subscribing one hundred dollars towards the support of Brother Scandlin; and perhaps he ought to conclude it with the same. But he wished to say one word in further testimony of his sense of the great opportunity which is offered to us to-day; an unspeakably vast and sublime work for our country and our cause at this time. All great movements in this world are the fruit of much hard thinking and deep groping. The immense private individual labor of scholarship must always prepare the way; but after that must come the co-operation of some great providential influence, some vast course of events, some immense breaking-up of the old crusts of habit, under the influence of forces infinitely stronger than any that man can control. We are now witnessing the wonderful conjunction of events with the work of those who have been laboring for so many years to break the bonds of the slave. While we see how God's providence is uniting with man's labors to destroy slavery, may we not believe that he is also co-operating with the deep, retired, laborious pursuits of the thinkers and scholars of our little Unitarian body, and, by this most astonishing course of providential influences and events, breaking up the old hard crust of dogmatic thought in this country; preparing men's minds for large and broad and generous views; sifting out all that is false and unreal, and establishing every thing that is genuine and substantial; causing the true men to stand out, recognized and welcomed? May we not hope that there is at last an opportunity, a great and mighty opening made, for the reception and enlargement of those precious truths which we have been cherishing in our hearts and enjoying in our little community by ourselves, waiting till the world might be wise enough and kind enough to

take them to heart? These two years of war have witnessed a more rapid progress in liberal opinions than the whole previous century. The public mind has opened itself as it has never been open before. We do not suppose that we are the only preachers of humanity in the camp and the hospital. Every true man who is sent down there becomes a Liberal Christian. He finds it impossible to be a sectarian there. The way in which Liberal Christianity is to be promoted in this country is not so much by introducing people directly to our modes of thought, as by making it possible for the outer shells and the old crusts to crumble off, and drop away; leaving the real kernel, the true, vital realities, recognized by all living souls. We have yet to learn all that Liberal Christianity is, and what are its vital forces in times like these. The soldier demands a vital Christianity, a personal religion; and he is very certain not to be satisfied with any thing else. Our Lord Jesus Christ is the great force, the great truth, the infinitely precious reality, the quickening religion, which we must know how to carry to the soldier. We greatly mistake, if we think that we are going to do a religious work in the army by letting them know that we feel no anxiety about their souls. We must make the soldier understand that Unitarian Christianity is as solicitous to save souls as if we did believe in the dogma of everlasting burnings. The Orthodox hell has never represented all the peril, all the danger and loss, which sin brings to the human soul that does not know God in his true character, and Christ in his real work. No literal picture of hell can exaggerate the consuming pangs of a guilty conscience.

The influence of the chaplains in our army is becoming a large and potent means of good. He had heard a major-general speak very lightly of the chaplains, as "very good fellows to look after the men." One colonel had jocosely told his chaplain, that, if he did not look to the providing of a better dinner, he should be punished by being condemned to hold a religious service. But the day for careless and indifferent chaplains has gone by. They are getting more into contact with each other and with the men, and the men are growing more open to religious influences. Our soldiers are also more generally open

to the influence of women than ever they were before. Home correspondence and home influences are pleading with them every hour. If we want a religious influence in the camp and the hospital, we must take care to have it at home. If the churches are full of religious life, there is an underground railroad by which every throb of that new life is communicated to the army. This correspondence between the home and the army is the one great, direct, growing influence there. Let us thank God that this influence is exerted in the cause of our country. It should be our inexpressible pride, our glory and joy. The country is in a devouter, more believing, more flourishing condition than ever it was before. Our church-records and communion-tables are every day proving more and more the power of the gospel over the hearts and souls of men. The majesty of events, the largeness of the time, has lifted people up out of the ruts of fashion and custom. There has been an emancipation, not merely of the slave, but of the whole American mind. The ministers, in all parts of the country, are coming to feel the folly of their sectarianism. The time demands a more devout and direct application of religion to the personal wants and the private consciences of men. The army itself is in a better moral and religious condition with every month of the war. Was there ever before a war which all the best, the most moral and religious people in the country were determined to carry through? The word of God is flashing through the land like a two-edged sword, — one edge of avenging physical power, the other the truth of Almighty Wisdom and Love. Nor will this sword be permitted to drop from the hands that hold it, till it has fully accomplished the work to which it is sent.

The Report of our Committee shows that more money is now flowing into our treasury, as it is into all treasuries. The moral and philanthropic institutions of society are suffering no loss or harm. It is another very significant fact, that the statistics of our insane asylums show no increase of insanity resulting from the war, but rather a very marked decrease. Not a single case of insanity has yet been reported as caused by this war. This proves that we are experiencing a healthy ex-

citement, — an excitement that is stirring the intellectual, moral, and spiritual parts of man, and not his base and mean passions and individual interests.

The speaker remarked, that he did not believe our Unitarianism was considered so very hateful a thing; for, in all his visiting from place to place on business connected with the Sanitary Commission, he had never yet had the first experience of the cold shoulder, or of the first mean act, as towards Unitarians, from members of other denominations. The swell, the vastness, the surge of the times has lifted us all up into a fresher and sweeter air. We need have no fear to avow ourselves Unitarians, if we only take care to be Christians, and to show ourselves capable of doing a great, Christian work. This purpose in the heart is our only test of discipleship. Only present the Lord Jesus Christ in his real office and relation to the human soul, and it matters not what may be our theological or philosophical theory concerning him. It is enough to have Christ's love in the heart, inspiring us to labor earnestly to save a sinning brother, and to lead him to God and to heaven.

The congregation then united in singing the hymn, "God bless our native land!" to the tune of "America;" and, after the adoption of the Report of the Committee, the benediction was pronounced by Rev. Dr. Stebbins.

LETTERS.

The following letters, received in response to an invitation from the Executive Committee, made through the Secretary, are printed as fully as our space will admit: —

From Rev. Charles Babbidge.

New Orleans, May 6, 1863.

Mr. George W. Fox.

My dear Sir, — I have received your letter of April 22, containing a request that I would furnish some statements concerning

"matters connected with the war," and also concerning "the practical working of our religious views in the army."

The first of these topics is rather a broad one. You cannot expect me to say much; and it seems to me useless to say little. . . . Your other topic falls more directly within the sphere of an army chaplain. Just so far as our "views" imply a plain, intelligible theology, and a strict though gentle and warm morality, they are the only views that have any effect at all among soldiers. Whether we have a right to claim such a theology and morality as being embodied more in our views than in those of other classes of Christians, it would not be becoming in me to say. I have frequently been present at the religious services of other chaplains in the army; and I can truly say, that I have never heard a sentiment expressed, or an exhortation made, which I should not have been willing to make myself: whether I should have been able, is another thing. And is there not in this fact something worthy of notice? "The field (of Christianity) is the world." When Christian believers preach to the army, they preach to "the world;" for the army is the world in miniature, and they become preachers of the gospel. But, when men shut themselves up within a narrow belief that does not extend beyond the sympathies of a little circle of like-minded believers, they preach, not "Christ Jesus the Lord," but "themselves." Let them undertake to do this in the presence of a regiment, and they are soon made sensible of their folly.

I have distributed among the soldiers a great many of "the army publications of the Association," and they have always been received with a grateful welcome. What good they have done, I do not know. I have not "sowed sparingly;" and you will remember the promise. The seed has been sowed broadcast: "it is God that giveth the increase." I have been much with the sick and dying; have witnessed many instances of the supporting power of a cheerful religious faith.

Personally, I have nothing to say about the chaplains in the army. I have regretted to see so many false and foolish articles in Northern prints concerning them. I am personally acquainted with many of them, and have heard of a great many more; and still I have never known one whom I could pronounce guilty of unchristian conduct. No doubt, there are such; it would be surprising if there were not: more than eight per cent of the first

body of Christian preachers proved recreant. But when I remember what trials a faithful chaplain must encounter, in his camp life, in the conflict with his wishes, with his opportunities to do good, in the violation of his tastes, in the unworthy sneers of men who ought to know better, and in many other ways, I certainly feel a degree of sorrow, if not of anger. I was surprised to see in the "Christian Register," that staid and trustworthy publication, a letter of this kind, in which charges of the most serious character are brought indiscriminately against the officers of an entire regiment, and scenes depicted, that must give to Northern minds very unjust views of the condition of the army. . . . It may seem incredible, but I can truly say, that I have never seen an officer connected with any of the regiments in my neighborhood drunk. I may have been unusually fortunate in my location, or I may have been very unobservant: the fact is as I state it. The strictness of military discipline renders it a somewhat difficult as well as perilous thing for the soldier to get drunk, however strong his appetite may be.

I have thus, my dear sir, thrown together a few thoughts upon the topics you proposed. I have only further to say, that it is to be hoped, that while you at the North do not become weary in well-doing, but continue to give us your publications, your candor, and your prayers, we, who are expected to do good service in the field, shall not be careless in regard to our duties, our religious obligations, and the good opinions of our friends and fellow-citizens.

Respectfully and truly yours,

C. Babbidge,
Chaplain Twenty-sixth Mass. Volunteers.

From Rev. W. H. Cudworth.

Camp near Falmouth, Va., May 21, 1863.

Mr. George W. Fox, Secretary A.U.A.

Dear Sir, — I have just returned from the tent of Rev. Mr. Scandlin, with saddle-bags full of your excellent army publications.

Nothing has stirred, comforted, and strengthened me personally more than these, with the writings and sermons of Drs. Dewey, Putnam, Thompson, and Rev. Mr. Ware.

Judging from the avidity with which all I could get from the Association has been appropriated by our regiment, — officers and

men, — I should say that they find the same sterling qualities in these productions as I do myself.

The tone is higher, the patriotism purer, the spirit broader and more humane, than can be found in the publications of other societies; while, at the same time, the insight is deeper, the forecast better, the current of thought more profound and sagacious.

It is a pity the Association has not been supplied with funds sufficient to enable it to answer all the demands made upon it for such reading-matter; and it is to be hoped that the liberality of those whom the Lord has prospered will be more manifest, now we have a special agent to be the almoner of their bounties, than hitherto it has been.

It is quite as important to cheer and encourage the soldier, — to make him confident, determined, and persevering, — as it is to supply him with weapons, and make him quick and skilful in their use.

Home-associations sending out tracts, hymn-books, papers, patriotic sermons, and manly appeals to the army, are doing quite as much towards putting down the Rebellion, and bringing the war to a triumphant conclusion, as the generals and other officers who conduct active operations in the face of the enemy. . . .

God never gave men, singly or associated, grander opportunities of usefulness than those now afforded by our contest with the principalities of evil, the powers of oppression, the rulers of the darkness of this world, the spiritual wickedness of high places. Singly and associated, let us put on the whole armor of God.

Cordially yours,

W. H. Cudworth,
Chaplain First Regiment Mass. Volunteers.

From Rev. J. K. Hosmer.

Camp, Barre's Landing, Bayou, "Courta Bleau,"
near Opelousas, May 11, 1863.

Mr. G. W. Fox, Boston.

Dear Sir, — . . . I am sorry to be able to say so little about the influence of the publications of the American Unitarian Association in the army. The only publication of yours which has been distributed in the Fifty-second Regiment is the singing-book, — the "Soldier's Companion." Mr. Moors had a hundred copies or so of that, which were given to the men at Baton Rouge. Quite a large

proportion of men in our regiment sing; and these were glad to receive them. . . .

Singing has been a great resource. In each company, there are musical men; and a favorite way of spending pleasant evenings in every one of our camps has been to collect at the tent-doors, or under the booths we have sometimes built, and sing. The Association has done good by providing, in convenient form, these pious and patriotic pieces. Probably there has been much less singing of exceptionable pieces than there would have been if these song-books — this of the American Unitarian Association and those sent us by other organizations — had not been at hand. . . .

The singing-book, I say, is the only publication of the American Unitarian Association of which I can speak. Mr. Moors had two or three; and I brought in my knapsack a copy of Mr. Ware's tract, — "The Home to the Hospital." These were distributed among the sick of Baton Rouge, and appeared to receive attention. Mr. Moors was very desirous to receive more, and wrote for them. He regrets his order was never received, and that the tracts never came.

Some good can be done in the army by distributing religious books; but less, I am led to think, than some have supposed. . . .

My experience is this: We have had no tracts from the American Unitarian Association, but many from other sources. These have been little read, except by the religious men. The irreligious, the profane and impure, for whom they are especially designed, prefer newspapers and other secular literature, of which there has almost always been an abundance. In our company, I have very rarely seen a tract or specially religious book in the hands of our coarser men. I have often seen them in the hands of our religious men: but, beyond that little circle, they seldom go; or, when they go, receive only brief and listless attention. New-York papers, and those of the section from which we come, are plenty; and recourse is had to them.

Please do not understand me to say, no good is done in the army by tracts and similar publications. They are not much read in the Fifty-second Regiment, except by the religious men; but then the religious men need to read such things. Virtue meets with temptations in the army, which never come up at home. At home, we know a good man needs good conversation and books to keep him firm: all the more does he need such helps here. . . .

You invited me to write particularly respecting the influence of religious publications; and I have done so frankly. Is there any other way, beside sending books to the army, in which an organization like the American Unitarian Association can benefit the soldier?

In my view, a Christian can in no way help the army so much as by enlisting in it himself, and inducing other men of similar character to enlist. If the American Unitarian Association can bring an influence to bear here, it can in no way help the army more. Before I entered the army, I thought this was a good way to do good in it; and, since I became a soldier, every week has added new force to my conviction; until now, in my view, all other means of effecting spiritual good here are trifling before the living presence of earnest, God-fearing piety. In the company to which I belong is a good proportion of men of sober mind and life; and, among these, a few (some five or six) professors of religion. In the other companies of the regiment, there is such a body; in some, a larger one than in ours, — men of respectable life and conversation, a portion of whom are members of churches. Ministers always find a common topic for discourses in the influence of a good man upon society about him. It is a plain fact, of course, to be noticed everywhere, — plainer perhaps in the army than elsewhere; for soldiers, as a class, are perhaps unusually impressible. How true it is here, that a few good men in each company leaven the whole, drawing all, down to the lowest, somewhere toward their standard! A good chaplain is a great power; a good officer of any rank is a great power; and as great a power, I believe, is an earnest, religious man in the ranks, who, with his piety, combines tact and energy. . . .

We have had good books distributed among us, and they have helped our regiment. We are particularly fortunate in having an excellent man for colonel, and in many of the other officers. Our chaplain is universally popular, wise and genial in personal intercourse, and a very effective preacher to the fine audience the regiment gives him on the sabbath; but nothing has had so great an influence for good in the regiment, as the presence in the ranks, in all the companies, of a little company of religious men.

I write you frankly, sir. The American Unitarian Association can do something for the army by issuing good books for the soldiers; though less, I fear, than the more sanguine friends of the

scheme have imagined. It can do much by sending men like Brother Scandlin among the troops; but it will do most, if, through any agency, — through its press, its meetings, or the intercourse of its members with individuals, — it can induce good men to enlist, take the soldier's scanty fare and pay, go in with him among his temptations and discomforts, — into the transport's hold, the camp in the swamp, the roar of the battle, — take all these things, and bear himself through all a chivalrous, high-toned gentleman, a true and humble Christian.

With respect, I am yours very truly,

J. K. Hosmer.

From Rev. George H. Hepworth

New Orleans, May 5, 1863.

Mr. George W. Fox, Secretary A.U.A.

My dear Sir, — I have received your very kind letter assuring me that those of us who are in the field are remembered by those at home, and desiring me to give "some account of the practical working of our Unitarian views upon the minds and hearts of the men of the army." It gives me great pleasure to say, that, so far as I can judge, there seems to be an inspiration in our peculiarly practical religion, which most admirably fits it for the soldier. There is a certain manliness and heroism in it, which gives it great influence with the army. I have sat by the side of the wounded and by the couch of the dying, and found in it a power that enabled the soldier to bear his trouble patiently, and a faith that led him, a cheerful sacrifice in the great cause of his country, through the dark valley of shadows.

But others can tell you of this better than I. I held the position of chaplain so short a time, that I shall refer you to my brother Moors, who is one of the most efficient chaplains in the department, for more definite information on this particular point. I would like, however, to say a few words to my friends at the North, from the stand-point of a soldier.

It has been my good fortune to know the rank and file, as well as most of the officers, of this department. . . . Every day makes me more proud of them. They know for what they are fighting; they are fully aware of the perils which attach to the service: but all they ask is that they shall be kept in the field. I honored them, and prayed for them, and was proud of them, a year ago; but to-day

I love them. The dear old flag, covered with powder, smoke, and glory, has made heroes of them all. They will vindicate its honor, and they are able to carry it through all dangers, until the red, white, and red of the enemy shall meet its merited doom.

There is but one thing the army asks. I do the army injustice when I say it asks this: it demands it. It is that there shall be but one feeling and one purpose in the North. Unconditional loyalty at home, and an unwavering determination to carry on the war until the great cause shall triumph, is what every soldier in the field expects. The consciousness that you are in earnest makes him brave; and the feeling that you are hesitating unnerves him, and makes him a coward. It is impossible for you to reckon your influence in this regard. I have observed it very carefully, and I know what I say. One-half of every victory is won by you. We do the fighting; but it is you who are at home who give us impulse and inspiration. Choke down all opposition, and stand a magnificent unit, and we shall see your influence in every camp in America. . . .

But I must not go on. Excuse me for having expressed myself so freely. Allow me to close by hoping, that, when the next May comes round, our dear old flag will have on its field four and thirty fixed and undimmed stars, and that it will be the undisputed emblem of American liberty.

With great respect, I am very truly yours,

George H. Hepworth.

From Rev. John H. Heywood.

Louisville, Ky., May 19, 1863.

Mr. George W. Fox, Secretary A.U.A.

My dear Friend, — Permit me, in response to your kind letter of April 23, to refer to an incident which illustrates one of the many important influences and results of the war. A few Sundays since, the room which we have set apart in our Soldier's Home as a chapel, was, with plain, unostentatious services, consecrated to our Father and our Saviour. I had been invited to conduct the exercises, and cheerfully consented to do so; but I wished to have several friends, whose hearts were in the great cause, take part in them. Four ministers were present, who acceded at once to my request: Elder D. P. Henderson, of the Christian Church of our

city, one of the most useful members of the Sanitary Commission, — a noble man, whose heart is full of patriotism, and alive to the best interests of the community; Rev. Mr. Meech, a hospital chaplain, a man of fervent piety, and entirely devoted to his work; Rev. Mr. Payson, Chaplain of the Twenty-fifth Michigan Regiment, a man of kindred spirit; and our beloved brother Forman, who chanced to be spending that one day in Louisville. As Christian brethren, we united in the services; and the congregation, composed of soldiers, and citizens from far and near, and of all denominations, joined most heartily with us. Deep and living interest in the work, which, in the providence of God, has devolved upon us all, of ministering to the welfare of our brave, suffering soldiers, threw completely down, for the time at least, all partition-walls, and made us one in Christ.

This instance is one of many illustrative of an effect produced by this sad and painfully trying war, for which we all have reason to be grateful. As it gloriously reveals our nationality, and vindicates the sovereignty of the National Government as representative of the whole people, and shows the reality and the divine beauty of patriotism, so does it vindicate the sovereignty of Christianity, and reveal the reality and power of the love which is the only test of discipleship. Sectarianism is secession; and Heaven grant, that, to the one as to the other, the war may give not only severe but fatal blows!

Please thank the Committee for the tracts kindly sent by them, which have gone on their friendly mission to the sick here, at Nashville, Murfreesborough, and in the army of the Mississippi. Earnest men, not bearing our denominational name, have expressed warm gratitude for their tenderness, healthful sympathy, and cheerful, manly piety.

How precious these messengers were to our sainted brother Conant! Many months ago, I spent a night with him in his tent. He talked with me of his plans and labors; spoke with gratitude of the generosity and kindness of the Association in confiding to him so many of its valuable papers; told me of the trials and discouragements which he met with in his efforts to do good to his regiment; alluded with emotion to the deep interest which his honored commander, Gen. Mitchell, took in the religious welfare of the soldiers; and expressed his purpose, with the blessing of God, to persevere, and do what good he could.

The hours, precious in the interchange of thought and feeling, passed rapidly by; and we knelt in prayer. The lowly tent of that brave soldier of Christ seemed to me then a true Bethel; and an ever-deepening sanctity invests it, now that his true, self-sacrificing life has been crowned with a martyr's death.

That your anniversary may be one of deep religious interest, and that God may help us all, in our respective spheres, to be faithful to the cause of our Saviour and to our beloved country, is the prayer of

Your friend and brother, JOHN H. HEYWOOD.

From Rev. C. J. Bowen.

U. S. ARMY GENERAL HOSPITAL,
CAMDEN STREET, BALTIMORE, May 22, 1863.

Mr. GEORGE W. FOX.

MY DEAR SIR, — These are dull days in our hospital, and I have little of present interest to relate in response to the invitation of the Committee for a letter. Our hands are almost empty; and the eight hundred men who were here a few months ago have been discharged from service, or have returned to their regiments in the field, or have died. We are waiting for the results of the next battle, which will probably fill our beds with the wounded and sick. May God spare us from another such summer as the last, when through our streets passed processions of wounded men, borne upon stretchers, coming from those terrible and disheartening and fatal seven days' battles before Richmond, most of them to die in hospital!

Those scenes will never be forgotten by those who witnessed them. It was then that the offices and consolations of our holy religion were daily administered to the dying and the afflicted. It was then, that, seven times during one day, the funeral service was performed over our dead; and it was then, especially, that I found myself suddenly brought into the most affecting relations of sympathy and communion with utter strangers from different parts of the country, who had come to the dying beds of their kindred, and who sought with me, upon bended knees, the succor and the blessing of the Infinite Spirit of love.

I believe, nay, I know, that those experiences wrought out the conviction in many minds, that beneath and above the outward forms of faith, and names of sects, "there is one Lord, one faith,

one baptism;" and that the deeper experiences of suffering and discipline reveal the oneness of all sincere believers in Christ.

This, indeed, is a chief privilege of my present position as chaplain in this hospital, that I am constantly brought into contact and intercourse, in a religious way, with so many persons of different forms of faith; and, while prejudice sometimes frowns at the name we bear, it yields, and confesses its blindness and error. Yet I am not here as a sectarian in any spirit, but as a servant of the Lord Jesus Christ, claiming equality with all Christians. I do not intrude my faith upon any uselessly; but when asked what it is, as I often am, I assert it unequivocally. This, of course, causes sometimes discussion and explanation, but never bitterness nor wrath.

Within a few weeks, I have had a friendly correspondence with one of our attending surgeons upon this subject, who had the common ignorance and prejudice regarding us, and who acknowledged himself gratified with the spirit and result of our interview. . . .

I have repeatedly borne my testimony to the unrivalled value and interest of the army publications of the Association. They are a daily help to me in my work, and I am now literally scattering them broadcast over this community. They have been sent to every hospital here. A table is devoted to them at the National Union Reading-rooms, where they are placed for distribution. They are found at the Ladies' Union Relief Association, and at the Rest for Discharged Soldiers; and to-day I have commenced a distribution of them in our city cars, witnessing myself the eagerness and interest with which they are read by the young and the old. And here permit me to utter my protest against omitting the name of the Association and the good name of Boston upon the titlepage; for, in every instance that I have seen, the titlepage is carefully read. I thought, at first, that it was better perhaps to avoid the prejudice that the appearance of the name would cause; but I believe now that we should have and enjoy the credit of these most successful and admirable publications. It is well for people to know, who would not otherwise know, that there is such an organization as the Association, and that it is engaged in such a beneficent work. Pray give us, in these out-posts, all the honor that these works may bring to our name and faith.

Yours in the common faith of the gospel,

C. J. Bowen, Chaplain U.S.A.

From Rev. W. G. Eliot, D.D.

St. Louis, May 21, 1863.

My dear Sir, — In reply to your questions, I can say, with great confidence, that we have every reason to believe that both our Unitarian works and our Unitarian workers have been not only useful, but acceptable, in camp and hospital, wherever my observation has reached. I have scarcely met with an instance of sectarianism or bigotry among the doctors, nurses, or patients, nor in the officers themselves. Generally, the services of humane and religious persons are gratefully received, and all reasonable facilities are given by those in charge. The question of "denomination" is rarely asked; but, in many cases where I have suggested the visit of a minister of the same church with the sufferer, the answer has been, "that it makes no difference: it's the same Saviour and the same Bible, and it's all one church where we're agoing." Our books and tracts are always welcome, and some of them much sought after. The "Soldier's Companion," John Ware's tracts, Mr. Forman's service and hymn books, have been scattered far and wide, with a welcome everywhere. Five times as many of them all would be five times as good. Of our chaplains, I think I can speak in equally strong terms. They have been uniformly useful, and highly valued. Conant, Staples, Forman, Nute, are specimens; nor have I heard of a drone among them.

I think this war has proved two things, in this connection. First, *That our Unitarian faith works well in time of trial.* No other church has been so uniformly and thoroughly loyal, and no other has done more for the sick and dying. Every hospital in this district and department has our faithful men and women, working without fee and without pretension, at the risk of health and the sacrifice of comfort. If necessary, we can double the number; and they never seem to get tired.

The second teaching is, *That no sectarianism stands in the way of sincere religious zeal.* Those who meet each other in these labors of patriotic love do not seem to think of differences, but agreements; and share the work with a single view to the good of the soldiers. An old-school Presbyterian chaplain asked me to-day if I could not send him some one to take the place of Mary Pettes, who died, literally a martyr to the cause, six months ago. "I don't

think," said he, "that you can find any other as good as she; for her whole heart was in it, and she was like sunshine to the hospital. But," he added, "all your people work as if they really care for the soldiers, and love the cause; and I want more of them."

St. Louis has had to bear the reproach of a great many secessionist women; but there is no city in the Union that has furnished more or better on the right side. You would be astonished at the faithfulness and perseverance manifested, if I could make the facts known. Loyalty has cost something here; but the price has been cheerfully paid. Our church, too, has suffered (numerically) by the defection of such as feel personally touched when treason is called a sin: but I have no doubt that grace will be given to all, who are worth having, to return; and we are now a congregation of homogeneous loyalty. No secessionist comes near us; for, though I rarely introduce the subject, the "status" of the church is very thoroughly understood, and the atmosphere does not agree with the "facing two ways."

I can assure you, we have had a long-continued and hard struggle in this city; nor is it yet over. We are, at this moment, coming to the great crisis, the "experimentum crucis," the final settlement of the slavery question. To this question, every one's mind is now intensely directed. I can scarcely think of any thing else, let me be doing or saying what I may. To get rid of slavery in the very shortest time consistent with humanity and justice, is the momentous problem. Congress, most ungenerously and shamefully, has left us in the lurch, without even a hearty God-speed to encourage us. Our own divisions of policy, personal rivalries, and other causes, have done us still greater harm. But we have hope. The Convention meets on the 15th of June; and a strong effort will be made to establish the principle of freedom instantly, and to remove all vestiges of slavery in the State by 1870 or 1873.

Brethren, pray for us, and "for me, that utterance may be given to me, that I may open my mouth boldly, to speak as I ought to speak."

Terrible as this war has been and is, MISSOURI MADE FREE will be no mean compensation. The State is an empire in itself, and will rise to an eminence that none would now dare to predict.

The clock warns me to change my date to the morrow; and, with cordial regard, I remain

Yours, W. G. ELIOT.

The following letter and telegraphic despatch from Rev. T. S. KING were read at the festival by Rev. Dr. Hedge: —

SAN FRANCISCO, May 1, 1863.

To the EXEC. COM. OF AMER. UNITARIAN ASSOCIATION.

GENTLEMEN, — I have been requested by one of your number, writing by authority, to be present at the Anniversary Meeting of the Association in May, and to make an address. How gladly would I promise to do so, if it were possible! How gladly would I take the steamer of to-morrow, or consign myself, instead of this letter, to you by overland mail, that I might salute the brethren in person, bear the greeting and affection of our western outpost to your assemblies, and receive inspiration for new labor here, if I could not induce a more competent steward to relieve your distant friend!

It is not difficult to report the condition of this large diocese, where one is himself bishop, rector, and curate, and the clerical convention consists of a gathering of one. You will not be surprised to hear of entire unanimity in the councils and polity of our district of Zion here. Since Brother Dall, my next-door neighbor west, left India (for we live where India is west), I have felt quite lonely. If you could send a missionary to the Sandwich Islands, to Japan, and to Hong Kong, it would be a refreshment to the occupant of this outpost, and measures could be taken to form a genuine Western Unitarian Association; which would compel our brethren of Buffalo, Cincinnati, Chicago, and St. Louis, to drop their assumption, and enlarge their geographical views.

During the past year, I have travelled by land through Northern California, Oregon, and a portion of Washington Territory. There is no church of our faith in Oregon or Washington; and I had the privilege, after speaking on national questions and the duties of patriotism, of preaching the first Unitarian sermons ever heard near the Columbia River and on the borders of Puget Sound. In Salem, the capital of Oregon, in Portland, its chief city, in Olympia, the capital of Washington, and in Victoria, British Columbia, I heard a lament from prominent and excellent citizens, that there has been no administration of Liberal Christianity for the benefit of numbers in those communities who cannot find food in the Trinitarian gospel. It seems to me, that two or three young and unmar-

ried men, with energy and fervor of speech, and a love of missionary service in a field that will soon be of vast importance to civilization and American empire, could do well for the cause, and perhaps establish permanent societies, by one or two years of labor, which, at least, would increase their own spiritual strength and nobleness.

There are as yet no additional societies of our faith in California. It is only in the few largest cities that any parishes are thoroughly strong. But it is a shame to us that there are no Liberal Christian organizations in Sacramento, Stockton, and Marysville. I hope, before another year, to announce the commencement of such movements in all those places, and also to see the foundation of a second parish in San Francisco.

You are aware that we are building a new church here for our society. It will be completed, we think, in July. In situation, it will be much more convenient than our older edifice; in room, more ample; in appearance, far more attractive; and in the accommodation it will offer to the Sunday school, and all working associations within the parish, the chapel attached to it will be one of the most admirable I have ever seen.

During the first year of my ministry here, we devoted ourselves to the duty of paying the debt of twenty thousand dollars on the old church, and succeeded. In the second year, the war broke out; and my own time and energy, as well as those of my leading parishioners, were absorbed in labors to keep California strong in its national allegiance, and to serve the volunteers of our coast. In the course of the third year, we resolved to build a new church, and to face the new taxation of fifty or sixty thousand dollars, in addition to the value of the old-church property. We have been as successful in raising money as we expected to be, and shall soon have the most spacious, convenient, and attractive church-edifice on this coast, with a new and powerful organ built in San Francisco. I shall devote all the energy that is left in me to the work of paying the whole cost of the new church during the next year, without selling the old one; upon which, as yet, we have not laid a cent of mortgage. If that can be accomplished, I shall hope to see a second and strong society of our faith in San Francisco, and to be permitted to welcome a new minister for its service to our city; and then I shall be ready at any moment to surrender gratefully the larger edifice, with all its attractions and convenience, into the hands of a successor. The man will be fortunate indeed who shall be

called to the First Unitarian Church in San Francisco, when the new church shall be completed and paid for, if he shall find such friends and co-workers as have been granted to me in my ministry.

Last Sunday, April 26, was the anniversary of my first preaching in California. Our church, as on the two former anniversaries, was decorated with flowers — chiefly roses and calla lilies — from the abundance of our early spring. In the evening, the house overflowed with people, to join in a service for the scholars of the Sunday school; each of the younger members of which, to the number of a hundred, was presented with a bouquet, and a scriptural motto with their pastor's name. The expenses in conducting a Sunday school here are much more heavy than at the East. But, besides paying these, our scholars have already raised, by a Christmas festival, a musical service on the evening of Feb. 22, and some contributions of their own, nearly one thousand dollars towards the furnishing of the chapel-rooms of the new church.

Our record might have been better. A minister who could have devoted more time to the parish itself, without the distraction and the drain of labors in the national cause, would be able to show richer results. But I rejoice that I can report to you, brethren, that the State is loyal: she is sound to the core. We are opening copper veins all over our surface; but there is none of that metal in our head. We hope to show you, in the next election of a governor to hold office for four years, that there are States in New England which can catch the inspiration of patriotism from California. I hazard nothing in saying, that San Francisco is, to-day, the most loyal city of the American Republic.

I had intended to enclose with this letter a draft for the Association, as a tribute of allegiance from our church. The contribution, however, is not quite ready. I must inform you what the amount will be by telegraph. But with ardent love for the brethren, and the prayer of our people for God's blessing on your anniversary communion, I remain

Your servant and friend, T. Starr King.

San Francisco, May 25, 1863.

Unitarians of San Francisco to Festival, Faneuil Hall, Greeting: —

We opened chapel of new church Saturday, and send one thousand dollars to the mother Association in Boston.

T. Starr King.

LETTERS FROM REV. WILLIAM G. SCANDLIN.

[The following letters from our missionary in the Army of the Potomac, though not written for publication, we give to our readers, because they show exactly what sort of work he is accomplishing. Mr. Scandlin is a preacher, a nurse, a tract-distributer, a porter, a whole-souled Christian man, to do any thing and every thing that the moment demands, even to shame laziness and rebuke indifference. He is worth a thousand men at least. We have other men like him we should like to put in the field. Let every person reading these letters send to our Treasurer, No. 245, Washington Street, Boston, what they are ready to give to keep such a worker in the field. Do not wait an hour.]

Camp near Fredericksburg, Va.,
June 6, 1863.

Mr. G. W. Fox.

Dear Sir, — I suppose you have been expecting a letter from me long ere this; but my time has been so fully occupied, that I thought a weekly report would meet all expectations.

I left Grafton Thursday evening, reaching Washington late Friday night; took Saturday to hunt up some reading-matter left from our old regimental library, and obtain my pass. Then left Washington Sunday morning, so as to spend a part of the day in the Sixth Corps Hospital, where I found some of the poor fellows for whom I had written absent from the pains and trials of life, — relieved from its warfare. As I was expecting some cologne and handkerchiefs for hospital use in a short time, and as the army seemed quiet, I thought I would give a week to field labor; knowing that I could reach the corps hospitals at any time. I therefore pushed on to Falmouth on Sunday night; having a social meeting in my tent between eight o'clock and nine. Monday I wrote to his wife the particulars of the death of private Roswell, Twentieth Con-

necticut Regiment, who died, from effects of wounds, in the Sixth Corps Hospital; giving the rest of the day to the Fifteenth Massachusetts, — visiting every tent, distributing two hundred and fifty tracts, and having religious conversation with several.

Tuesday I called at tent of Christian Commission to learn their plan of operation. They have reading-matter for those who will call for it. Then they have an evening meeting at the Lacey House, which is well attended. Men of religious purpose, from the many regiments in the vicinity, go in, and also the reserve picket located at that point. My aim is to go to those who will not seek such privileges, and by either the printed or uttered word, as circumstances may dictate, remind them of duty to God as well as to the nation. The most of Tuesday I gave to the Nineteenth Maine Regiment; holding religious services in the regimental hospital, where I found a poor fellow very sick with typhoid-fever, to whose mother I wrote a letter. I visited every tent in the regiment, distributing some four hundred tracts.

Wednesday I visited and prayed with the sick man just mentioned, — young Dunlap, — who cannot live long; then went to a company of Massachusetts sharpshooters. They were formerly attached to the Fifteenth Massachusetts. I was warmly welcomed, and had a pleasant, and, I hope, profitable time with both officers and men. As I passed a tract into Capt. Plummer's hand, he read, "American Unitarian Association," and asked, "Are you a Unitarian?" I told him I was. He told me that was his faith; thus establishing a fellow-feeling, and giving me religious sympathy at once. Went from there over to Battery B of Rhode Island, with which many of our Massachusetts men are serving; and Battery A, Fourth Regulars. There the men were fairly hungry for reading-

matter. In my return towards head-quarters, I visited the Division Ambulance Corps; distributing some three hundred tracts at the different points, and giving counsel and kindly sympathy wherever I could get it in. In the evening, I had a social religious meeting in my tent and around its front, which was well attended.

Thursday I found young Dunlap unconscious, and sinking fast. Gave the most of this day to the Nineteenth Massachusetts Regiment; where I met, for the second time, a son of Brother Stone of Bolton, who now holds a lieutenant's commission, though he came out as a private. My interview with him was very pleasant indeed. Towards evening, I walked some three miles to distribute a little reading-matter to the picket reserves between Falmouth and Fredericksburg; finding ample opportunity for profitable conversation with them. During the day, I distributed some two hundred and fifty tracts.

Friday morning, orders came for the sick to be ready for removal, and for three days' rations to be provided. Pontoon-trains were moving on our left, and every thing was on the move. At half-past twelve, I went to attend the funeral of poor Dunlap; making the most of all such opportunities. It was nearly three o'clock, P.M., when I got back; their burial-place being nearly two miles off. After getting a lunch, I started to visit the picket-points between Fredericksburg and the fortifications on our left; and, while there, gave the men some reading-matter, most of that reserve belonging to the Twenty-eighth Massachusetts. Our artillery commenced operations, and, for some two hours, kept up a continual fire on the enemy's rifle-pits. Finally, our pontoon-bridge was laid, and a body of men thrown over. How large, and for what purpose, I, of course, cannot suggest. There was considerable skirmishing, and, reports say, a hundred prisoners captured.

This movement, of course, breaks in upon my arrangements; but I feel that I have had one very successful week in the field since my return.

To-day — that is, Saturday, the 6th, as per heading of my letter — I make but little demonstration. First, because heavy skirmishing is going on on our left. Occasionally, a shell is thrown from our fortifications, just below Fredericksburg, at the rebels in their intrenchments. While I am writing, they are filling their works, and preparing for our advance. I shouldn't be surprised if they opened upon our camps right in front. Under this state of affairs, I have to wait and watch. Having some correspondence to attend to, I take to-day for that and for rest; having an appointment for a service with the Andrew Sharpshooters this evening at seven o'clock, if circumstances permit.

My action next week depends upon the result of the present flurry. I thought of giving it to the corps hospitals, or as many of them as I could reach in that time; but may be compelled to be in the field.

With kindest regards, I am yours ever,

WILLIAM G. SCANDLIN.

Mr. G. W. Fox. WASHINGTON, D.C., June 16, 1863.

DEAR SIR, — I find, by reference to my notes, that my last letter was written you on the 6th; and, if I remember correctly, I promised thereafter a weekly report. My silence to this date is to be accounted for by the whirlpool of events connected with an entire change of base, and the unusual circumstances attending it; viz., the removal of some eight thousand wounded and sick from the corps hospitals, those left from the fighting in the early part of last month. But I will turn to my daily record for the events as they transpired.

On *Saturday*, 6th, the date of my last, active operations on the part of our army commenced, chiefly for the purpose of feeling the enemy and finding his true position. This, of course, broke up all my field arrangements. The movement on the left, right in sight of my head-quarters, did not cease until about five, P.M.; when a thunder-storm disarranged all my plans, and also prevented me from filling an appointment to preach at seven, P.M., to the Andrew Sharpshooters.

Sunday, 7th. — At midnight of Saturday, orders came to pack every thing upon the wagons, to be ready to move at a moment's notice. At this time, the Sixth Corps was partly across the river, on the left, and in sight of our camp. The First Corps was all packed, and there were rumors that others were moving up to the right. During the day, there was considerable skirmishing with our pickets, and some artillery practice; but, in the face of this and the enemy, I preached to the Fifteenth Massachusetts Regiment in the morning, and to the Andrew Sharpshooters in the afternoon. The latter gathered together with a reluctant or rather indifferent feeling, but did not leave until an invitation had been given for me to "come again," and "I like that," and similar expressions, had been uttered; which confirm my previous opinion, that plain, practical truth is always welcomed. Beside this, I distributed about four hundred and twenty-five of our tracts and "Soldier's Companion."

Monday, 8th. — I concluded to devote this week to some of the corps hospitals, or as much of it as the emergencies would allow. To-day was given to the second division of the Second Corps Hospital, containing some four hundred men. I distributed among them some two hundred and seventy-five of Collyer's "Letter to a Sick Soldier," about twenty-five of our "Soldier's Companion," and

handkerchiefs, paper, pencils, stamps, &c., as I thought their condition demanded. Of course, I can give you no idea of the numerous conversations started by their varying conditions, nor of the rapid flight of time in the presence of such duties. I had to ride about ten miles in the saddle (five there and five back), carrying all my things, as the sanitary depot at Potomac Creek was broken up last week. Made arrangements to preach to them next Sunday.

Tuesday, June 9. — To-day, I visited the first division of Second Corps Hospital; found some six hundred men in it. This and the second division, visited yesterday, were found in very fine condition, surpassing any others that I have seen. The men were mostly in a very cheerful state, ready to converse upon any theme. I reached one poor fellow just as his dinner came along; and, in offering him a tract, he said his eyes were so weak, he could not read it. I replied, "It is a 'Letter to a Sick Soldier,' — something just suited to your state: would you like to have me read it to you, after you have had your dinner?" He would not let me wait, — that would be too much trouble; he was not hungry, &c.: so I commenced. Gradually the rattle of plates ceased; and, before I turned the first page, a more attentive audience could not have been found. (I ask Bro. Collyer's pardon for a few additions not found in the original manuscript.) The invitations to call again were marked with the truest spirit. During the day, I distributed about four hundred and twenty-five tracts.

WEDNESDAY, June 17.

June 10. — Day excessively warm and dusty. Started in the saddle for the third division of Second Corps Hospital; found it in a very poor condition, the wards being quite dirty. It contained about four hundred men, to

whom I ministered as usual; returning to camp in season for my weekly conference-meeting, which was not quite as large as before, but very profitable. One officer, in speaking of exposure, &c., said he felt covered all over, in the most perilous position, with the ninety-first psalm. Distributed about three hundred tracts.

Thursday, 11th. — To-day, I went to the third division of Sixth Corps Hospital, in which I found about four hundred men; among them many of our own Massachusetts troops from the Seventh and Tenth Regiments. I had a very pleasant, and, I trust, profitable season with them; emptied my saddle-bag and satchel. I found, in one of the wards of this division, one of the most touching instances of devotion to duty, — a wife, by the bedside of her husband, ministering like an angel of mercy, and watching as none but a true wife can. The poor fellow had a severe run of typhoid-fever, and was just becoming conscious. I left her one of Collyer's "Letter," after our conversation, feeling that it would help her as she carried out its many statements about the unswerving love of home.

After my visit through the division, I went to Aquia Creek to spend the night, and learn the condition of affairs at that point. I found there a letter from Mrs. Weatherell, informing me that the ladies of our Liberal faith in Worcester had forwarded to my address two boxes of almost every thing I could name, — oranges, lemons, paper, pencils, handkerchiefs, cologne, games, &c., — to be distributed among the corps hospitals; also enclosing eight dollars for special relief. I acknowledged the receipt of the letter, and promised to write them when I received the things. Sent one or two facts to "Christian Inquirer" and "Sunday-school Gazette;" distributed about three hundred tracts.

Friday, June 12. — Started from Aquia in the morning, and found that there was a general movement of the corps in the immediate vicinity of the Creek, all going towards the right. After some consultation, I started to commence visiting in the Third Corps Hospital; but, on reaching Potomac Creek, I found the regimental camp all abandoned, and the general appearance of an entire change of base. I turned my horse's head to the front, and concluded to prepare to move. Packed my tracts, and got them to the depot to send to Aquia; and went up to the regiment, pretty thoroughly convinced that the tide was swinging us round to the old ground of Manasses, &c.

Saturday, 13th. — This morning, after mature consideration, I determined to learn the fate of the corps hospitals, and govern my action by that knowledge. Learning positively that they were all to be removed, and sent to Washington, I decided to move my effects to Aquia Creek, return my tent and horse to the authorities from whom they were received, as I could get transportation for neither, and had given my receipt for them; and I was anxious, in the midst of such a pressure, to be freed from the responsibility. I got my effects from Falmouth to the sanitary store at Aquia, going down on the train with them; and then, returning to Falmouth again, saddled up, and started for the same point in the saddle. In riding down, I went through the corps hospitals, and found them breaking up as fast as they could. Only think of the amount to be accomplished! — all the accumulated stock of material for such an army, engines, cars without number, and some eight thousand men, maimed and sick, to be moved, not knowing the moment when the enemy might find our weak state upon the left, and try to press and capture what he could. Yet every thing was being conducted with the most perfect order; numbers of the wounded being carried on

their beds and bedsteads for over six miles by hand, hundreds being carried on their bedsteads over a mile or two to the cars, and carried on them to their final destination. This speaks volumes in praise of the authorities' planning, &c. I got to Aquia in time to return my horse and equipage. Squaring that business with the Government, I felt free to move wherever duty should direct. It was about twelve before I got an opportunity of lying down.

Sunday, 14th. — At three, A.M., was up. The wounded were coming in to be shipped by every train. I was travelling between the hospital-boats and Sanitary Commission, meeting the wants of the poor fellows on the wharf, and at intervals all day aiding in the effort to get sanitary goods on board of their boats. I can give you no outline; but one or two facts may be in place. A chaplain by the name of —— was very officious in orders and suggestions. I think it was the fifth of *his men* that I had carried down (sometimes aided by a contraband, and at others by their comrades), when we met on the wharf, and he insisted upon it that there was no need of hurry; that he had promise of stretchers, &c., from Capt. So-and-so. My reply was brief, and I hope none too pointed for the occasion; viz., "Any man who could rest upon promises of what somebody else would do, in the midst of such emergencies as then surrounded us, had found an easy way of shirking the tax of the hour, and a very curious way to satisfy the demands of a conscience cultured by the light of Christian truth."

The second case was that of an assistant surgeon in charge of some men. After carrying one of them until I thought my back would break, he pointed his surgeon out. I put the poor fellow down, and went to inquire if that was one of his charge. He replied, "Yes." I asked him

if he would get him down, as I was completely used up. "Oh, yes! he would see." He went some four rods off, put his hands under his coat-tail, and commenced a pleasant chat with some officer. I waited as long as I thought I could afford to, then lifted the helpless one up, carried him down, and placed him where he would be the first for the next load. As I carried one and another in, obtained beds, and got them on them, the expressions of gratitude were enough for all one could do, had he a dozen bodies to wear out in such a service.

These two cases, I am glad to say, were exceptions to the great and grand rule of human charity and love that prevailed. Nowhere or ever was such a sight before witnessed. Every thing giving way for the helpless; the docks covered with their bedsteads, and the boats straining every power they possessed to bear them off; stores and every thing else being of little or no consideration until they were gone. I worked till after midnight, when all the severe cases were shipped, and but very few of a convalescent state remained.

Monday, 15th. — Up at three, A.M., to aid in getting balance of sanitary goods, horses and wagons, on board. Some five hours completed the task; when we headed for Washington, getting up there towards evening, *completely worn out.*

Tuesday, 16th. — Spent most of the day on board of the "Elizabeth," hunting up the two boxes from Worcester, as they have perishable things in them, that may rot and destroy the others. I got back with them to the storehouse about half-past six, P.M.; feeling more like giving up entirely than I have during the siege.

Wednesday, 17th, half-past eleven, A.M. — This much of the day I have given to this report, and aches in back and head: but I am going down in about an half-hour to open

the boxes, take out oranges and lemons, &c.; and then, if able, distribute them through one of the hospitals in the city. I can make no arrangements about my future course. I am in the vicinity of the sanitary head-quarters, where the earliest tidings of an actual conflict can be learned, when I shall make straight for the field. There are so many conflicting rumors, that I can do nothing but wait for a certainty. They have their scouts out all round, and will notify me of any positive action. My reading is all on board of the "Elizabeth;" but where, nobody can tell: and there it must remain for the present, perhaps for some time. But *it has been saved.*

Yours in haste,

WM. G. SCANDLIN.

MEETINGS OF THE EXECUTIVE COMMITTEE.

June 8, 1863. — The first meeting of the Committee elected Tuesday, May 26, was held this day, at three o'clock, P.M.

There were present Messrs. Stebbins, Lincoln, Hedge, Clarke, Newell, Barrett, Winkley, Ware, Sawyer, Norton, Smith, and Fox.

The Secretary read a letter from Hon. Charles G. Loring, declining, on account of too-numerous engagements, and "after much hesitation and with reluctance," the office of Vice-President, to which he had been elected. It was decided to postpone filling the vacancy thus caused, until the next meeting.

The Board then proceeded to the appointment of six Standing Committees, as follows: —

On India Mission.

Rev. S. H. Winkley. | Rev. J. F. Clarke.
C. E. Norton, Esq.

On New-England Correspondence.

Rev. C. H. Brigham. | Rev. Samuel Barrett, D D.
Warren Sawyer, Esq.

On Western Correspondence.

Rev. R. P. Stebbins, D.D. | Rev. Frederic Hinckley.
Rev. J. F. W. Ware.

On Finance.

Warren Sawyer, Esq. | C. C. Smith, Esq.

On Aid to Theological Students.

Rev. F. H. Hedge, D.D. | Rev. William Newell, D.D.
C. C. Smith, Esq.

On Publications.

Rev. R. P. Stebbins, D.D. | Rev. C. H. Brigham.
Rev. J. F. Clarke. | Rev. J. F. W. Ware.
C. C. Smith, Esq.

The management of the "Monthly Journal" was referred to the Committee on Publications, with full powers.

The following resolution, offered by Rev. Dr. Hedge, was unanimously adopted: Resolved, That the thanks of the Executive Committee be presented to the Unitarian Society in San Francisco, under the pastoral charge of Rev. T. Starr King, for their generous contribution of a thousand dollars to the funds of the Association.

The following, offered by Rev. Dr. Newell, was also unanimously adopted: Resolved, That the thanks of this Board be presented to the Arlington-street Society for their generous kindness in offering the use of their church edifice for the Annual Meeting of the Association on the 26th of May.

The Committee on Publications were authorized to

issue new editions of the "Soldier's Companion" and the Army Tracts.

The Secretary stated, that he had received a letter from the pastor of the society in Toledo, O., expressing the hope, that some members of the Executive Committee, or at least one representative of the Committee, would be present at the Western Conference, which was to meet with them on the 17th instant. It was decided to accept the invitation; and Rev. J. F. Clarke was chosen a delegate to represent the Association on that occasion.

After the transaction of other business, the Board adjourned to Monday, July 13.

INTELLIGENCE.

Mr. Charles B. Webster, of Charlestown, was ordained as pastor of the society at Neponset (Dorchester), Mass., on Thursday evening, June 4. The order of services was as follows: Invocation, and reading of the Scriptures, by Rev. Nathaniel Hall, of Dorchester; hymn; sermon, by Rev. Cyrus A. Bartol, D.D., of Boston; original hymn; ordaining prayer, by Rev. Edward E. Hale, of Boston; right hand of fellowship, by Rev. James T. Hewes, of South Boston; charge to the pastor, by Rev. Edward E. Hale; address to the people, by Rev. Fred. W. Holland, of North Cambridge; concluding prayer, by Rev. Stephen G. Bulfinch, of Dorchester; doxology; benediction, by the pastor.

The new Unitarian Church in Kalamazoo, Mich., was dedicated on Thursday, May 28. The sermon was preached by the pastor, Rev. S. B. Flagg.

The First Annual Meeting of the New-Hampshire Unitarian Association was held at Concord on Wednesday and Thursday, June 10 and 11. Eighty-one delegates were in

attendance, representing Amherst, Candia, Concord, Dover, Exeter, Franklin, Hampton Falls, Kensington, Keene, Lancaster, Loudon, Manchester, Nashua, Peterborough, Portsmouth, and Walpole. On the forenoon of Wednesday, a business meeting was held, at which the following gentlemen were elected officers for the ensuing year: President, Hon. H. A. Bellows, of Concord. Vice-Presidents, Hon. W. H. Y. Hackett, of Portsmouth; and George Tilden, of Keene. Secretary, Rev. James De Normandie, of Portsmouth. Treasurer, Charles L. Richardson, of Manchester. Directors, E. L. Cushing, of Charlestown; Hon. J. H. White, of Lancaster; Samuel Hale, of Dover; Charles Burley, of Exeter; J. A. Baldwin, of Nashua; Rev. A. W. Stevens, of Manchester; and Hon. Onslow Stearns, of Concord. In the afternoon, a discussion took place on "The true relation between pastor and people;" and, in the evening, a sermon was preached by Rev. A. W. Stevens. On the forenoon of Thursday, there was a prayer and conference meeting; which was followed by a debate on "The comparative excellence of the Unitarian faith, as contrasted with other forms of religious belief, in the promotion of true piety."

Mr. WILLIAM T. PHELAN, a graduate of the Meadville Theological School in the class of 1862, was ordained as pastor of the society in Mendon, Mass., on Wednesday, June 10. The order of services was as follows: Anthem; introductory prayer, by Rev. John Boyden, of Woonsocket; reading of the Scriptures, by Rev. Rushton D. Burr, of Uxbridge; hymn; sermon, by Rev. Rush R. Shippen, of Worcester; hymn; ordaining prayer, by Rev. William P. Tilden, of Boston; charge, by Rev. Eli Fay, of Leominster; right hand of fellowship, by Rev. George L. Chaney, of Boston; address to the people, by Rev. George S. Ball, of Upton; anthem; closing prayer, by Rev. Adin Ballou, of Hopedale; benediction.

Rev. A. D. MAYO was installed as pastor of the Church of the Redeemer, Cincinnati, O., on Wednesday evening, June 3. The order of services was as follows: Anthem; prayer of invocation, by Rev. J. M. Windsor, of Marietta, O.; reading from the Scriptures, by Rev. G. M. Demarest (Universalist); sermon,

by Rev. William G. Eliot, D.D., of St. Louis, Mo.; installing prayer, by Rev. Charles G. Ames, of Cincinnati; anthem; charge to the pastor, with right hand of fellowship, by Rev. Robert Collyer, of Chicago, Ill.; hymn, read by Rev. J. M. Windsor; address to the society, by Rev. John H. Heywood, of Louisville, Ky.; anthem; benediction, by the pastor.

Rev. SAMUEL OSGOOD, D.D., of New York, will deliver the Annual Discourse before the Alumni of the Cambridge Divinity School, on Tuesday, July 14.

Rev. OLIVER STEARNS, D.D., President of the Meadville Theological School, has been elected, by the corporation of Harvard College, Parkman Professor of Pulpit Eloquence and Pastoral Care, and also to take the title and perform the duties of Lecturer on Christian Theology; in which appointment the Board of Overseers have concurred.

ACKNOWLEDGMENTS.

1863.

June 1.	From Rev. E. B. Willson's Society, Salem, as a donation, additional			$7.00
„ „ „	Rev. Samuel J. May, to make himself an annual member			1.00
„ 2. „	Second Society, Philadelphia, for Monthly Journals, additional			3.00
„ 3. „	Society in Jamaica Plain, as a donation			107.90
„ „ „	B., New Haven, Conn., for Madras Mission			25.00
„ 5. „	Society in Eastport, Me., for Monthly Journals			26.00
„ 6. „	Dr. J. S. French, as a donation			1 25
„ 15. „	Society in Waltham, as a donation			43.56
„ 16. „	Society in Portsmouth, N.H., for Monthly Journals			25.00
„ „ „	Friends in Portsmouth, N.H., for India Mission			10.00

ARMY FUND.

June 2.	From L. S. G., towards support of Rev. William G. Scandlin	$50.00		
	For circulating tracts	10.00		
				60.00
„ „ „	A Friend, towards support of Rev. William G. Scandlin			10.00
„ 3. „	A Friend, through Rev. J. F. W. Ware, towards support of Rev. William G. Scandlin			100.00
„ 16. „	Friends in Portsmouth, N.H.			3.00

NOTICE TO SUBSCRIBERS.

As the present number of the "Monthly Journal" contains more than twice the usual amount of reading-matter, it is issued as a double number, for July and August.

ANNUAL MEMBERS.

Any person, desiring to be a member of the American Unitarian Association, can do so by the payment annually of one dollar. A certificate of annual membership has been prepared, and will be furnished by the Secretary whenever such payment is made. Annual members, as well as life-members, will receive a copy of the "Monthly Journal" free of cost.

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